



*The Improvement Era*

*August 1961*

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## Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

### Response of Senses

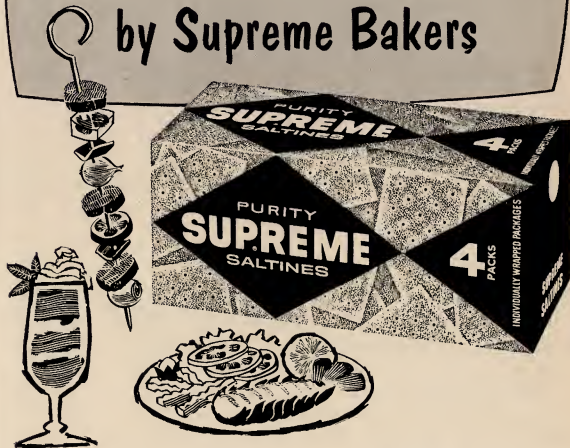


Research by Dr. Roy Davis at Oxford University has found some interesting results on reaction time. If a man is placed in front of two lights and told to press a key with his right hand when one lamp lights, and then a second key with his left hand when the other does, the reaction time is affected by the interval between the two events. If the second stimulus arrives after the first reaction is over, the second reaction time is normal, but for every tenth of a second that the second stimulus arrives earlier than the first reaction, you have to add a tenth of a second to the reaction time. The second stimulus seems to have to wait until the first is out of the way. Dr. Davis has also found that the messages from various senses take different times to get to the brain. The ear gets its message in quicker than the eye does, and can interfere with a visual response as though it had come later as a visual stimulus.

### Tide Electricity

France is now constructing a dam to help produce 575 million kilowatt hours of annual energy from tidal flow of the Rance River estuary on the northern coast of Brittany. A dam half a mile wide will utilize the high tide differential of 45 feet with 24 slow-burning generators specially designed to operate with an alternating, instead of one-direction, water current of slow tidal flow.

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## The Improvement Era Offices, 50 North Main Street, Salt Lake City, 11, Utah

DAVID O. Mc Kay and RICHARD L. EVANS, Editors; DORIS L. CREEK, Managing Editor; MARA C. JOHNSON, Associate Managing Editor; ALBERT L. ZWILLER, Jr., Research Editor; JOHN C. KENNEL, PATRICIA MARBLETON, CARL E. CLARK, JUDITH STEPHAN, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANKS, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; RALPH BRYNSOLAS and ED MARVON, Art Directors; ARCHIBALD F. BENNETT, G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HUGH NIBLEY, SIMEY B. SYKES, Contributing Editors; JOSEPH T. BENTLEY, General Manager; BETTYA S. REEDER, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SNARE, Subscription Director; THAYER EVANS, Regional Advertising Representative.

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## ART AND PHOTO CREDITS

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580, 583, 596, 612.  
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Lorin Wiggins, 2, 3, 6, 7.

## THE COVER:

With the Salt Lake Temple as a dramatic backdrop, President Hugh B. Brown, recently called as a counselor in the First Presidency, stands. For an article on President Brown see page 570. The photography is by Hal Rumel.

Cover lithographed in full color by Deseret News Press.





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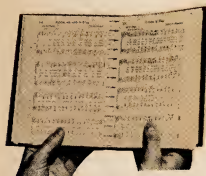
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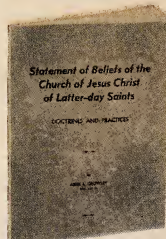


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# The Church Moves On

May 1961

**21** The First Presidency announced the appointment of Elder G. Carlos Smith, first assistant general superintendent of the Young Men's Mutual Improvement Association, as president of the Central States Mission, succeeding President Samuel R. Carpenter. President Smith has the distinction of serving as the president of three stakes, Holladay, Cottonwood, and Big Cottonwood, as stakes were organized and reorganized in suburban Salt Lake City. He also served as counselor in the Big Cottonwood Stake for nine years and has served on a high council. Mrs. Smith and two of their five children will accompany him to the mission field.

The First Presidency announced the appointment of Elder Melvin R. Brooks, bishop of the BYU (Utah) Eighth Ward, as president of the Spanish-American Mission succeeding President Ralph E. Brown. President Brooks served as a missionary in the Spanish-American Mission, and has filled a stake mission and also served in the Salt Lake Valley Regional Mission, and has been active in the auxiliaries of the Church on both ward and stake levels. Mrs. Brooks and their five children will accompany him to the field of labor.

San Leandro (California) Stake was organized from portions of Hayward Stake with the stake presidency who had served as the presidency of Hayward Stake since it was organized five years ago sustained as the presidency of San Leandro Stake. They are President Milton P. Ream and his counselors, Elders A. Gifford Jackson and Orval L. Ostler. Elder Francis B. Winkel sustained as president of Hayward Stake with Elders Sterling Nicolaysen and Andrew G. Hunt as his counselors. San Leandro, the 329th stake of the Church now functioning, was formed under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Twelve.

**26** The First Presidency announced the appointment of Elder Roy M. Darley as organist at the Hyde Park chapel, London, England. Elder Darley is assistant Tabernacle organist and a member of the YMMIA general board.

June 1961

**2** The First Presidency announced the appointment of Elder Grant M. Burbidge as president of the West Spanish-American Mission, succeeding President Leland M. Perry. President Burbidge is currently serving as president of the Pioneer (Salt Lake City) Stake. As a young man he served a mission in Argentina. He has been YMMIA superintendent in Pioneer Stake and has served in a ward Sunday School superintendency. For six years he was bishop of the Twenty-sixth Ward. Mrs. Burbidge and their daughter and three sons will accompany him to his mission assignment. The West-Spanish American Mission has headquarters in Los Angeles. It is one of two missions in the United States which labors with people of Latin American extraction.





*William MacLaughlin, Manti plant manager, instructs Thora Madsen, concerning a fine point in jacket manufacture.*

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**3** The appointments of Mrs. Gwen S. Ward and Mrs. Adena S. Gourley to the general board of the Primary Association was announced.

**4** Elder Robert C. Seamons sustained as president of Glendale (California) Stake with Elders Aubrey W. McCown and Serge B. Woodruff as his counselors. They succeed President Edwin S. Dibble and his counselors, Elders J. Earl Garrett and Alton C. Wickman.

**6** The First Presidency announced that a new mission was being formed, the Chilean Mission, from parts of the Andes Mission, and that Elder A. Delbert Palmer of Lethbridge, Alberta, was called as mission president. The headquarters of this, the sixty-fourth mission now functioning in the Church, will be at Santiago. President Palmer, at the time of this call, was serving as a high councilman in the Lethbridge (Canadian) Stake. He filled a mission in Argentina, 1939-41. He has served as a member of bishoprics and as ward superintendent and as stake superintendent of the YMMIA. With him to this South American assignment will go Mrs. Palmer and their two sons and a daughter. The eldest son is expecting his own call to serve a mission. Elder Parley P. Pratt and other missionaries arrived at Valparaiso, Chile, on November 8, 1851, first to present the gospel to that part of the world. Little missionary work was accomplished before they sailed northward again on March 2, 1852. In September 1925 Elder Melvin J. Ballard and others were appointed to open the South American Mission. From this beginning the following missions are now functioning: Argentine, Brazilian, Uruguayan, Andes, Brazilian South, and Chilean.

Pre-conference events began taking place in Salt Lake City in behalf of the Young Men's and Young Women's Mutual Improvement Associations.

**9** The sixty-second annual conference of the Young Men's and Young Women's Mutual Improvement Associations opened today on Temple Square in Salt Lake City.

Elder Marvin J. Ashton was sustained as first assistant general superintendent to General Superintendent Joseph T. Bentley of the Young Men's Mutual Improvement Association. Elder Ashton succeeds Elder G. Carlos Smith who has been called as president of the Central States Mission of the Church. Elder Verl F. Scott was sustained as second assistant general superintendent, succeeding Elder Ashton. Elder Scott, business manager of The Improvement Era, serves as president of the Canyon Rim (Salt Lake City area) Stake.

During the conference season *Promised Valley*, the musical-play first presented during the Utah centennial year was revived and played twice nightly to capacity audiences at Kingsbury Hall.

*Especially for You*, the dance festival, featuring seven thousand MIA dancers, was presented tonight and is to be presented Saturday evening in the University of Utah stadium.

**10** Saturday's sessions of the June conference were devoted to departmental sessions and workshops at various locations throughout Salt Lake City.

**11** Near the close of the Sunday morning general session of the 62nd annual conference of the Mutual Improvement Associations, President David O. McKay made this announcement from the Tabernacle pulpit:

"There is one message I should like to give on this occasion to the Church. This morning four members of the First Council of the Seventy were ordained high (Concluded on page 611)





Well-known construction superintendent Frank Lemperle with volunteer workers at site of new church building.

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## “Foreign Aid”: a New Type

BY DR. G. HOMER DURHAM  
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

It is time for the United States and other countries of the western world to undertake a new type of “foreign aid.” What is needed is not really new. But we have overlooked it too long. It is time our governments seek to create the conditions under which this new-old “foreign aid” can go forward. The communists have gone far enough. Policies of encirclement, containment, building of alliances, mutual assistance among the western powers, plus the “foreign aid” programs of material nature require this supplement. The communists have been proselyting their views with altogether too much marked success, especially in Asia and Africa. It is time for the nations of the Christian world to use their political resources to open the way for the challenge found in Matthew 28:19:

“Go ye therefore, and *teach all nations, . . .*”

According to the *Britannica* 1960 *Book of the Year*, the total Christian population of the world is 869,923,820—nearly one billion people. There

are 429,064,500 Moslems—nearly one-half billion. Then there are 12,169,330 Jews. Altogether these three groups constitute nearly one and one-third billion people who have in common the tradition and religious faith in God, the Father of all, Adam and Eve, Abraham, Isaac, Jacob, Joseph, and the other great prophets. All three groups regard Jesus Christ as a great prophet, although only the Christians respect his deity. Nevertheless, the world of Islam respects Jesus Christ as the greatest prophet of all, second only to Mohammed.

Red China, according to UN estimates for 1958, has a population of approximately 670,000,000. The USSR has a population (census of 1959) of approximately 209,000,000. Combined, the total Soviet and Red Chinese populations approximate the Christian population of the world. The Christian population, however, is distributed through forty or more states, only a few of which have sufficient political strength to carry political significance. The Christian

nations (and they should more properly be considered such—in the present circumstances we lose ground if they are not so recognized) need to pool their resources in *all* forms of strategy. The communists have been extremely successful in “missionary” enterprise. The doctrines of dialectical materialism have been very well propagated in the last century. It is time to rekindle the vitality of the Christian missionary enterprise.

How? How can the Christian churches and nations establish a common ground for such “foreign aid”?

It will not be easy. But following is a suggestion. The several churches, each in its own way, should find ways and means of expressing to its government or governments, its profound interest in having the conditions created whereby the injunction in Matthew 28 might go forward unimpeded. Khrushchev’s latest boast is to the effect that there is more freedom in



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The larger, more modern facility will house both the LDS Business College and its Institute of Religion.

Autumn Quarter starts September 5

the Soviet Union than any other country. Let us urge our governments to press relentlessly the challenge that if this be true, if he wants to "race," then defy him to open up his borders, guarantee safe conduct, the right to proselyte, and freedom for the Christian churches to undertake missionary labors in the USSR. Do the same, without relenting, with the Red Chinese.

Nothing may come of such pressure, even should the governments respond and do it effectively on behalf of the Christian churches. Nevertheless, if we really believe in our free enterprise, freedom-of-conscience systems, we should make our governments as concerned about opening the channels of religious exchange, of missionary enterprise, as opening up the channels for trade, military missions, "open skies," and other forms of cultural exchange.

It would seem to me that such a campaign would put heart and new vitality into millions of Christians everywhere. It would dramatize to the non-communist, non-Christian parts of the world our fundamental belief in Jesus' teaching that we should know the truth and that the truth would make us free.

According to a recent statement by David Lawrence, American Protestants now place about 26,000 missionaries in foreign fields each year at a cost of \$163,000,000. American Catholics place about 7,000 missionaries in foreign fields at a cost of about \$40,000,000. If Mr. Lawrence's statistics are correct, there are at least 33,000 Americans overseas engaged in Christian missionary work of all kinds, representing a total expenditure each year of about \$200,000,000. Such a sum falls far short of the cost of an atomic submarine or other elements of modern weaponry.

The Christian view of all men as children of a common father should challenge critical missionary enterprise on the part of all Christian churches. Among the 209,000,000 Russians and 670,000,000 Chinese must be millions of individuals, brethren, longing for knowledge of the gospel of Jesus Christ; millions who would respond to its liberating influence, who would find faith, reason, and courage to resist cruel, godless, atheistic materialism. *Quo vadis?*



Would it be possible for all Christians everywhere to paraphrase Romans 1:15? Rome nearly 2,000 years ago seemed inaccessible—perhaps not as inaccessible as Moscow and Peiping appear to the Christian churches and their missionary boards today. Nevertheless, it must have taken tremendous courage and determination for the author of Romans to write:

*"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."* (Romans 1:15. Italics added.)

The Church of Jesus Christ of Latter-day Saints, a relatively small organization, has more than doubled its missionary enterprise in the last decade. What might the results be for the present world crisis if all Christian churches could double their missionary enterprise in the next decade? Supposing the American, British, Canadian, French, and other delegates at the UN constantly, continuously, and with dogged persistence used that forum to insist on the importance of the freedom of proselyting behind the iron and bamboo curtains?

A new type of foreign aid is needed. Governments of the free, western, Christian countries need to use their power and influence to open the doors of the world to the truths of the Christian revelation. If Christian faith and works are placed behind such a project, given high priority, the grace of God may be added thereto. But if our foreign aid is limited to tanks, tractors, warheads, even foodstuffs, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire. . . ." (Malachi 3:3.)

In these times perhaps the time has come to paraphrase Romans 1:15-17 and render the words as follows:

*"So, as much as in me is, I am ready to preach the gospel to you that are at Moscow and Peiping also."*

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Russian first, and also to the Chinese;

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

**FROM OUT  
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# JACOB HAMBLIN

## BUCKSKIN APOSTLE

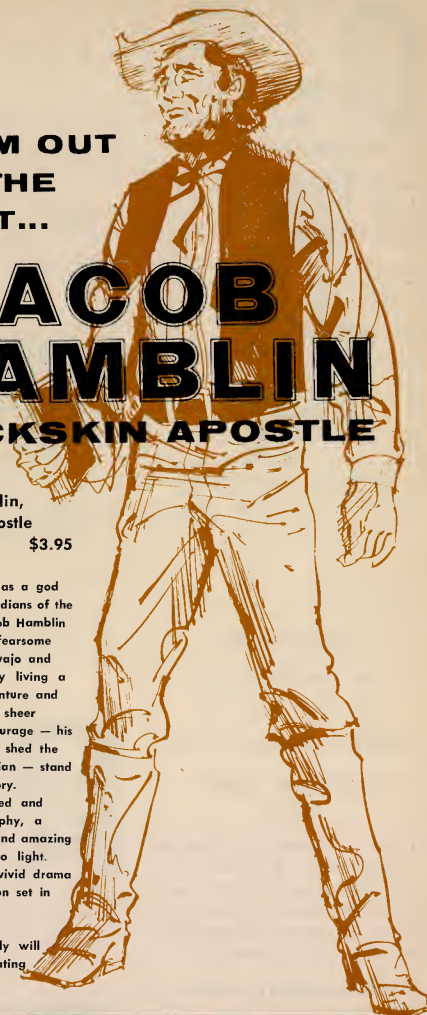
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# Letters and Reports



FLORIDA YOUNG PEOPLE GET AWARDS

Pictured above are fifteen of the nineteen young people in the East Palatka Ward, Florida Stake, to receive awards for Church attendance.

The young men received their Aaronic Priesthood awards while the young women received their individual awards. A special award banquet was given the young people to celebrate the occasion.

### ALASKA



Pictured left is Clay Dan'l Beal of the Palmer Branch, Alaska District, in the Alaskan-Canadian Mission. Dan, at the age of sixteen, was second assistant in the branch Sunday School superintendency and Scout leader in MIA. He was also vice-president of the Palmer chapter of the Future Farmers of America and represented Alaska at the FFA national convention last year.



sew, and ski—No, not all at once!

### CALIFORNIA

The young miss pictured left is Joyce McClellan of Santa Monica, California. Joyce is an Honor Bee, Mia Joy, and Silver Gleaner who has several individual awards to her credit. She likes to sing,

### ARIZONA



Linda Gianque is from the Mesa Eighth Ward, Maricopa (Arizona) Stake. She is very active in ward activities and has been awarded her Honor Bee, Mia Joy, and Silver Gleaner awards. She is a public speaker with several awards to her credit. Linda has a pen pal in Italy.



organist in her ward. She is also an expert typist. Carol enjoys swimming, horseback riding, and ice skating.

### COLORADO

Carol Anne Hadley of the Denver Sixth Ward, Denver (Colorado) Stake, was awarded Colorado's "Miss Future Business Leader of America" award last year. She plays the piano and is an



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### OKLAHOMA



A young Oklahoma Latter-day Saint of note is Terry C. Thorne of the Stillwater Ward in the Oklahoma Stake. Terry is an avid sportsman and scholar who has played on the mission champion basketball team, has lettered in football and track in high school, and is on the honor roll. He is an assistant in the Sunday School superintendency, has three Aaronic Priesthood awards, and is the secretary of his priest's quorum.

### UTAH



Don Alfred Turner of the Morgan Ward, Morgan (Utah) Stake, has seven Aaronic Priesthood awards with 100% attendance in Sacrament and priesthood meetings for all seven years. He has worked for the Morgan County News for over four years while attending school. He likes fishing, hunting, archery, photography, and dancing.

Bloomington, Indiana

Dear Sir:

We appreciate very much the beauty of the Improvement Era and cherish its everlasting truths. May our Heavenly Father continue to guide you in the production of this great magazine as he has done in the past so the counsel of our prophet and other pearls of great price may be available to the members of the Church and interested friends monthly.

Very sincerely,

LeRoy E. Jackson



The Church of Jesus Christ gives to woman a place of highest honor. To maintain and to merit this high dignity she must possess those virtues which have always, and which will ever, demand the respect and love of mankind. To know what these virtues are, let everyone think of his own mother. With her picture in mind, each will agree that "a beautiful and chaste woman is the perfect workmanship of God."

Anything, therefore, is to be most highly commended and encouraged which has as its motive the ennoblement of womankind—beauty, modesty, sincerity, sympathy, cheerfulness, reverence, and many other sublime virtues, must be hers whose subtle and benign influence is such a potent factor in the progress and destiny of the human race.

We do not discourage efforts to enhance physical beauty. When given by birth, it should be nurtured in childhood, cherished in girlhood, and protected in womanhood. When not inherited, it should be developed and sought after in every legitimate and healthful manner.

But there is a beauty every girl has—a gift from God, as pure as the sunlight, and as sacred as life. It is a beauty that all men love, a virtue that wins all

men's souls. That beauty is chastity. Chastity without skin beauty may enkindle the soul; skin beauty without chastity can kindle only the eye. Chastity enshrined in the mold of true womanhood will hold true love eternally.

Men are attracted by feminine beauty, and untold numbers are ensnared by it. There are men who look for nothing else but to have their senses pleased. These men, outward adornments will satisfy; and only outward adornments will retain. When beauty fades, this type of man seeks elsewhere. "Beauty is only skin deep," and when outward adornment is all a girl possesses, the admiration she calls forth is even more shallow than her beauty.

Woman possesses power to ennoble or to degrade. It is she who gives life to the babe, who wields gradually and constantly the impress of character to childhood and youth, who inspires manhood to noble ambition or entices and ensnares it to defeat and degradation, who makes home a haven of bliss or a den of discontent, who at her best gives to life its sweetest hopes and choicest blessings.

I said that chastity is a beauty that all men love. I will not change it, for he who does not love chastity is not a man, but he should be sent back to nature's

# TRUE BEAUTY

mint and re-issued as a counterfeit on humanity's baser metal. Such a man is not worth a pure maiden's scorn, not to say smile.

Even vile men admire virtuous strength in woman. I am reminded of Rebecca the Jewess and of her power over Bois de Gilbert in *Ivanhoe*. In the tower she is confined a prisoner. Her captor enters and by his wily acts tries to induce her to give her life to him. How her true womanhood rebels! With what defiant scorn she answers his demand for her to submit to her fate!

"Submit to my fate!" said Rebecca, "and sacred heaven! to what fate?" She threw open a window, and in an instant stood on the edge of the parapet, with hundreds of feet between her and the ground. "Remain where thou art, proud Templar, or at thy choice advance—one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form of humanity upon the stones of that courtyard, ere it becomes the victim of thy brutality."

Her tempter was a licentious man, proud and merciless, but Rebecca's bravery and virtue touched his smoldering manhood and kindled within him a flame of honor and admiration. Rebecca's beauty attracted him; her honor conquered him. Her beauty appealed

to his passion; her chastity and honor to his soul.

The indulgences and pleasures that lead girlhood away from the fundamental principles of happiness are shallow and shoddy, deceiving in their promises and ultimately disappointing.

Young women, the flower by the roadside that catches the dust of every traveler is not the one to be admired and is seldom if ever plucked; but the one blooming away up on the hillside, protected by a perpendicular cliff, is the flower with the virgin perfume, the one the boy will almost risk his life to possess.

The highest ideal for our young women today is love as it may be expressed in marriage and home building, and this virtue in which love finds true expression is based upon the spiritual and not the physical side of our being. If marriage and home building be based upon physical attraction alone, girls, your love will sooner or later become famished and home life a heavy, disheartening existence.

Mere outside adornment may please the sense of many superficial admirers; the adornment of the soul and the chastity of true womanhood will awaken in the soul of true manhood enduring love—that eternal principle which some day will redeem the world.



YOUR QUESTION

Answered by

JOSEPH FIELDING SMITH

President of the Council of the Twelve

IS IT A SIN TO KILL ANIMALS WANTONLY?

**QUESTION:** *"I am not writing this in criticism of the Church or even questioning whether the Church is right or wrong, but it is something I have wondered about for a long time. The scriptures seem clear to me that the Lord would rather not have man kill animals unless they are needed to sustain life; and in your "Church History and Modern Revelation," you present the same thought, even stating that killing for sport is a sin. I fully accept this as being true and have patterned my life accordingly. What I am wondering is why this is not generally taught here where so much hunting is done? I realize that many hunters eat what they kill; but to me this does not justify the killing just as a sport. I would appreciate it if you would express your thoughts on this subject."*

**ANSWER:** There is no statement in the scriptures indicating that the flesh of animals and birds and other living creatures was used as food before the days of Noah. It was after the landing of the ark that the Lord gave his commandment concerning the eating of flesh.

It reads in the King James version that this permission was given to Noah and those who came after as follows:

"And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

"But flesh with the life thereof, which is the blood thereof, shall ye not eat.

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." (Gen. 9:2-5.)

The Lord revealed this in a different form to the Prophet Joseph Smith as follows:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

"But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat.

"And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands." (Holy Scriptures, Gen. 9:9-11.)

The inference in this interpretation is that the use of the flesh of living creatures should be indulged in sparingly although there was no sin in the shedding of their blood when required for food. There is no inference in the scriptures that it is the privilege of men to slay birds or beasts or to catch fish wantonly. The Lord gave life to every creature, both the birds in the heavens, beasts on the earth, and the fishes in the streams or seas. They also were commanded to be fruitful and multiply and fill the earth. It was intended that all creatures should be happy in their several elements. Therefore to take the life of these creatures wantonly is a sin before the Lord. It is easy to destroy life, but who can restore it when it is taken? Moreover, were not all creatures commanded to be happy in their spheres at least by implication if not by word? What a dreary world this would be should all life in the heavens above, on the earth, or in the sea be removed? What is more joyful to the ear than the voice of the robin on an early spring morning as he sings his song? The voice of the thrush, the meadow lark, even the bark of a friendly dog, each of them expressing their joy for their existence? No! Man should be more the friend and never an enemy to any living creature. The Lord placed them here.

No doubt most of our readers have read the story of Zion's Camp on its fateful journey to the relief of their afflicted brethren. Even if you have, it is worth telling here. The Prophet Joseph Smith writes:

"We crossed the Embarras river and encamped on a small branch of the same about one mile west. In pitching my tent we found three massasaguas, or prairie rattlesnakes, which the brethren were about to kill, but I said, 'Let them alone—don't hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the suckling child can play with the serpent in safety.' The brethren took the serpents carefully on sticks and carried them across the creek.



I exhorted the brethren not to kill a serpent, bird, or an animal of any kind during my journey unless it became necessary in order to preserve ourselves from hunger.

"I had frequently spoken on this subject, when on a certain occasion I came up to the brethren who were watching a squirrel on a tree, and to prove them and to know if they would heed my counsel, I took one of their guns, shot the squirrel and passed on, leaving the squirrel on the ground. Brother Orson Hyde, who was just behind, picked up the squirrel, and said, 'We will cook this that nothing may be lost.' I perceived that the brethren understood what I did it for, and in their practice gave more heed to my precept than to my example which was right." (DHC, Vol. 2, pp. 71-72.)

We all realize that there are times when it is necessary to destroy animal life when it is the survival of the fittest, and they become a plague to mankind.

President Joseph F. Smith many years ago, gave to the youth of the Church this excellent counsel:

"I have just a few words to say in addition to those that have already been said, in relation to shedding blood and to the destruction of life. I think that every soul should be impressed by the sentiments that have been spoken, and not less with reference to the killing of our innocent birds, natives of our country, who live upon the vermin that are indeed enemies of the farmer and to mankind. It is not only wicked to destroy them, it is abominable in my opinion. I think that this principle should extend, not only to the bird life, but to life of all animals. When I visited, a few years ago, the Yellowstone National Park, and saw in the streams and the beautiful lakes, birds swimming quite fearless of man, allowing passers-by to approach them as closely almost as tame birds, and apprehending no fear of them, and when I saw droves of beautiful deer herding along the side of the road, as fearless of the presence of men as any domestic animal, it filled my heart with a degree of peace and joy that seemed to be almost a foretaste of that period hoped for when there shall be none to hunt and none to molest in all the land, especially among all the inhabitants of Zion. These same birds, if they were to visit other regions, inhabited by man, would, on account of their tameness, doubtless become more easily a prey to the

gunner. The same may be said of those beautiful creatures—the deer and antelope. If they should wander out of the park, beyond the protection which is established there for these animals, they would become, of course, an easy prey to those who were seeking their lives. I never could see why a man should be imbued with a blood-thirsty desire to kill and destroy animal life. I have known men—and they still exist among us—who enjoy what is, to them, the 'sport' of hunting birds and slaying them by the hundreds, and who will come in after a day's sport, boasting of how many harmless birds they have had the skill to slaughter, and day after day, during the season when it is lawful for men to hunt and kill (the birds having had a season of protection and not apprehending danger) go out by scores or hundreds, and you may hear their guns early in the morning on the day of the opening, as if great armies had met in battle; and the terrible work of slaughtering the innocent birds goes on.

"I do not believe any man should kill animals or birds unless he needs them for food, and then he should not kill innocent little birds that are not intended for food for man. I think it is wicked for men to thirst in their souls to kill almost everything which possesses animal life. It is wrong. I have been surprised at prominent men whom I have seen whose very souls seemed to be athirst for the shedding of animal blood. They go off hunting deer, antelope, elk, anything they can find, and what for? 'Just for the fun of it!' Not that they are hungry and need the flesh of their prey, but just because they love to shoot and to destroy life. I am a firm believer, with reference to these things, in the simple words of one of the poets:

"Take not away the life you cannot give,

For all things have an equal right to live."

*Gospel Doctrine, "Man's Duty to Man."*

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah 65:24-25.)

Is it not an excellent time for man to set the example as the Prophet has said?

BY NATHAN ELDON TANNER, ASSISTANT TO THE TWELVE  
AND PRESIDENT OF THE WEST EUROPEAN MISSION

■ Through the Prophet and President of the Church of Jesus Christ of Latter-day Saints, and with the approval of the Council of the Twelve Apostles, the Lord again has recognized Elder Hugh B. Brown as one of the great and noble spirits who, like Abraham, was chosen before he was born. Throughout his life, President Brown has dedicated his energy, his talents, and every effort to the building up of the kingdom of God here on the earth. In so doing, he has prepared himself most admirably for this high and holy calling which is the ultimate honor which can be bestowed on an individual by the President of the Church.

As Elder Brown has moved forward from one important position to another, much has been written about his life and the contributions he has made. One of the richest blessings in my life is to have had the

opportunity of growing up so close to and under the influence of President Brown, for whom I have the greatest love. This close association with him makes me want to share with others some of the more intimate events of his life.

His mother's influence has piloted him throughout his life. To him, and all who knew her, she was a queen among women. Her unlimited confidence in his destiny and his ability to realize his potential have been a constant source of strength and courage to to him as he has gone forward in his life. She it was who taught him how to pray and awakened in him an ever-increasing faith. The following bits of her mother wisdom have helped to shape his life: "There is nothing you can't do if you will prepare and behave yourself." "The Lord and I expect great things of you." "Happiness does not consist of getting some-

thing, it consists of becoming something." "Unless you are willing to put everything you have into the gospel, you are not worthy of it."

The love, the admiration, and respect which his brothers and sisters and their families



*President Hugh B. Brown, formerly of the Council of the Twelve Apostles, called as a member of the First Presidency on June 22, 1961.*

*Zina Young Card Brown, wife and sweetheart of President Brown of over fifty-three years.*

*President Hugh B. Brown at his desk in the Church Office Building counseling those who seek his advice.*

# PRESIDENT H OF THE FIRST





# DWIGHT D. EISENHOWER PRESIDENCY



feel for him reflect his keen and sympathetic interests in each of them.

I still cherish letters which he took the time to write to me from different parts of the world while he was serving in the army, away at school, and in the mission field, and recognize the influence they exerted in my life. Even today when the accelerated growth of the Church has increased the demands made upon the General Authorities, he still finds time to extend a helping hand or an encouraging word to nieces, nephews, brothers and sisters, grandchildren and great grandchildren, and to all who need his help.

During my mother's three years of illness, prior to her passing, he never missed an opportunity to drop in and exchange bits of humor and offer words of encouragement.

No tribute to President Brown would be complete without mention of Sister Brown. Fifty-three years they have been sweethearts. He has often confided, "She had faith in me when I had lost faith in myself." As a granddaughter of President Brigham Young, and daughter of Charles Ora Card, colonizer of Southern Alberta and for whom Cardston was named, she learned early what was expected of the handmaidens of the Lord.

I was in their home the day that President Brown left for overseas duty during World War I, and I shall always remember her courage and devotion as she bade him good-by. Although she was soon to bear him their fourth child, her grief and anxiety at their parting were well concealed as she smiled admiringly into his eyes and buckled his sword to to his belt.

Many years later when he was called to preside over the British Mission, it became necessary for him to precede his family into the field. "If it is the will of the Lord, I can do it," seemed to be her motto, and she crossed the Atlantic with their family of young children at a later date.

It seemed many years would pass before they made an Atlantic crossing together, for when World II was declared, she and the children were required to return to the states while President Brown remained in Britain to evacuate the missionaries. The effect of such faith, love, and devotion cannot be measured nor appreciation of it expressed.

It has ever been so, the chosen of the Lord must serve an apprenticeship in suffering even as Job, Paul, and Christ himself. President Brown has served his well. His first real trial came while he was filling

his first mission to Great Britain at the age of 22. He had suffered for weeks with a severe case of kidney stones and President Grant, who was president of the mission at that time, told him he was prepared to give him an honorable release and suggested that

#### HIGHLIGHTS IN THE CAREER OF PRESIDENT HUGH B. BROWN

October 24, 1883	Born, Salt Lake Valley, the son of Homer M. and Lydia J. Brown.
1900	Moved to Alberta, Canada, with parents.
1904-1906	Filled a mission in England.
June 17, 1908	Married Zina Young Card in the Salt Lake Temple.
1910-1914	Served with Canadian Militia.
1915-1918	Served with Canadian Overseas Forces, with rank of Major.
1921	Admitted to Alberta Law Society as barrister and solicitor.
1921-1927	Served as president of Lethbridge Stake.
1927	Moved to Salt Lake City and admitted to Utah State Bar.
1929-1935	Served as president of Granite Stake.
1937-1940	Served as president of British Mission.
1942-1946	Served as co-ordinator for LDS Servicemen.
1944-1946	Served as president of British Mission.
1946-1950	Member of faculty, Brigham Young University.
October 4, 1953	Called as an Assistant to the Council of the Twelve.
April 6, 1958	Called as a member of the Council of the Twelve.
June 22, 1961	Called as a member of the First Presidency.

he return home. Elder Brown answered, "If you will give me a blessing, I will not need to go home." President Grant gave him a blessing, and Elder Brown was made well and completed a successful mission.

It was in Lethbridge, Canada, in 1926 that the first attack of *tic douloureux* struck him. According to the medical profession this disease causes the most excruciating pain of any known malady. Neither its cause nor its cure are known. For nineteen years he suffered intermittent attacks, all the time carrying on his regular law practice and serving as president of the Lethbridge Stake, later as president of the Granite Stake, and still later as president of the British Mission. While in Great Britain it became imperative that he go to the Mayo Clinic for surgery. The operation was termed successful inasmuch as his life was preserved, but the removal of the segment of the cable nerve caused a paralysis of the right side of his face, including half his tongue. Though this condition, which still exists, has been a great handicap, he has met it and carried on uncomplainingly. He still gets a twinkle in his eye as he recalls the time when President J. Reuben Clark, Jr., asked him at the close of a sermon, "Hugh, if you can do that well with just half a tongue, what would you do with a whole one?"

Though he has had many other discouraging experiences, he refused to become discouraged, and, remembering the words of his mother, "Sometimes we are called upon to validate our faith in the crucible of suffering," he has always called upon the Lord to give him the faith and courage to carry on. His is the philosophy that if you choose to go from one mountain peak to another, you must also travel the valleys in between and prepare for the darkness and marshes and other entanglements. The light of the gospel is that beacon which will see you safely through.

President Brown is beloved throughout the Church. Perhaps it is the youth who claim him as their own. As Servicemen's Co-ordinator for the Church for a period of five years he visited all camps in the United States and most of the camps in Canada and Great Britain, bringing courage, hope, and inspiration to tens of thousands of our young men when they needed it most and which, according to their own testimonies, kept many of them from going astray and brought happiness to their lives. As President of two stakes, as adviser and instructor at BYU, and as a General Authority visiting stakes and

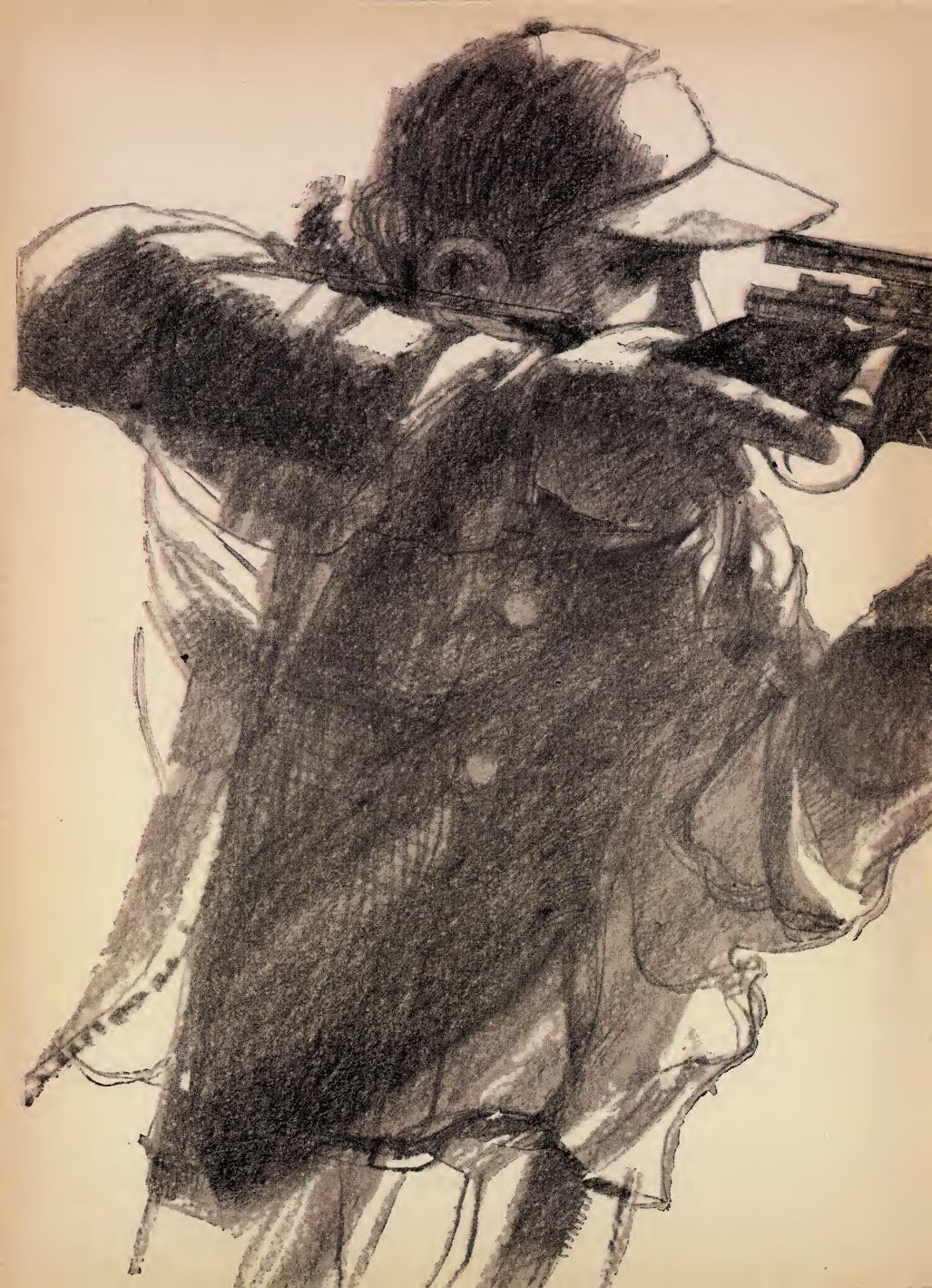
missions throughout the world, he has touched the lives of tens of thousands of young people. His talents, his high ideals, his sense of right, and his keen sense of humor, his faith in the young people, and his interest in the solution of their problems all endear him to them and place him high as their champion. To his children and his children's children, he is an ideal, but a very human, loving, and understanding one. No problem is too trivial for him to consider. While they respect and admire him, he is also their pal, and there is seemingly little difference in their ages as they exchange loving banter. His love for them is exhibited as tenderly as their mothers'.

Another experience which is characteristic of his life happened during the early days in Cardston when an attempt was made by the Canadian Government to organize a militia in that area. An officer was dispatched to call for recruits, but neither his appearance, his personality, nor his tactics evoked much confidence from the Mormon boys of the prairies. He returned to headquarters with the report that the Mormons were not loyal to the crown and should be expelled from the province. Whereupon, Senator W. A. Buchanon, who was then a member of the House of Commons and knew the Mormons, arose to the floor of the House and said that such was not the case. He promised that if he were permitted to contact the proper source, he could assure them a full contingent. He wrote to President Edward J. Wood and encouraged him to send some of his most devoutly enthusiastic members to train as officers. This was done, and President Brown was one of them. These LDS officers had no trouble at all in securing the needed quota of recruits. They were anxious to follow leaders who inspired their confidence and whom they could emulate. So you see, President Brown's entrance into the military life actually was an extension of his missionary work.

To President Brown we offer our love and devotion and our prayers for wisdom and strength to meet the challenge of this new calling. To our Heavenly Father, we bow in humble gratitude that he has blessed him with trials and the strength to overcome them, which was necessary in the preparation of his servant.

Indicative of his humility and his desire to be worthy of his forebears, his associates, and his posterity is a poem, "I Would Be Worthy," which he wrote in his book *Eternal Quest*: (Concluded on page 610)



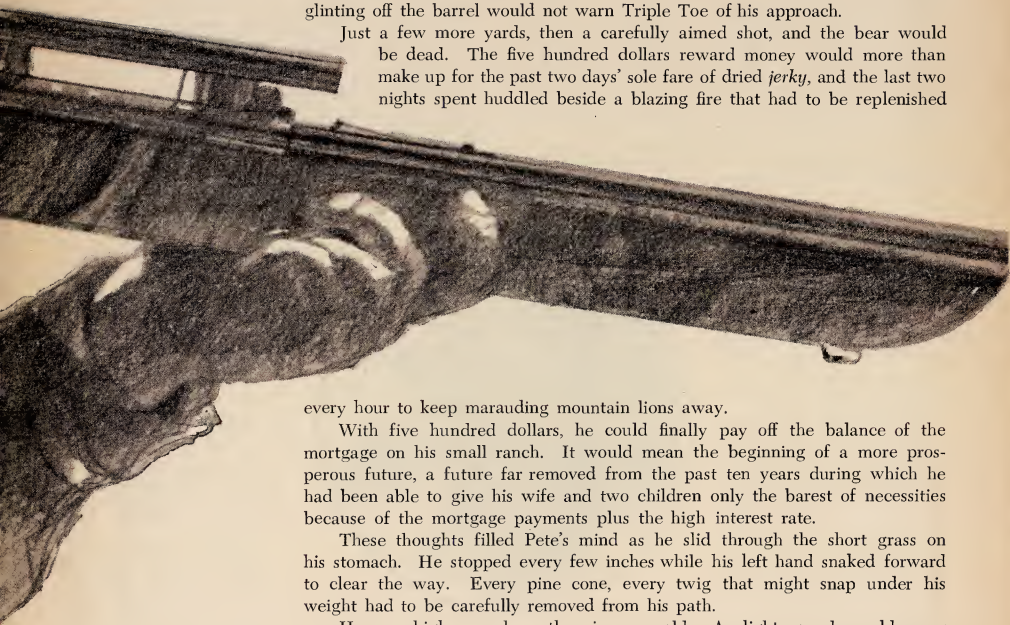




# Hunter's Challenge

Pangs of hunger were insistently gnawing at Pete Hansen's stomach as he inched his flattened body forward. With aching muscles, he dragged the high-powered rifle along beside him, keeping it low so that the sunlight glinting off the barrel would not warn Triple Toe of his approach.

Just a few more yards, then a carefully aimed shot, and the bear would be dead. The five hundred dollars reward money would more than make up for the past two days' sole fare of dried *jerky*, and the last two nights spent huddled beside a blazing fire that had to be replenished



every hour to keep marauding mountain lions away.

With five hundred dollars, he could finally pay off the balance of the mortgage on his small ranch. It would mean the beginning of a more prosperous future, a future far removed from the past ten years during which he had been able to give his wife and two children only the barest of necessities because of the mortgage payments plus the high interest rate.

These thoughts filled Pete's mind as he slid through the short grass on his stomach. He stopped every few inches while his left hand snaked forward to clear the way. Every pine cone, every twig that might snap under his weight had to be carefully removed from his path.

He was high up where the air was cold. A slight sound would carry far across the thin atmosphere and send Triple Toe and her two cubs scampering away before he had a chance for even one good shot.

Upwind from him the trees of the forest gave way to form a small clearing beside a pool of water which was fed by a mountain stream. It was there that the mother bear and her two cubs were rolling playfully on the ground, completely unaware of the danger that was approaching.

Several dead trees, still standing, bordered the clearing. There were deep claw marks high on the trunks, mute evidence that the bear had been here many times before in other years.

The only sounds in that vast wilderness were the rustle of the stream as it flowed to its destination, the threshing sounds of the rollicking bears, and now and then, a soft "Wuff" from one of the cubs.

The sharp silence made Pete's ears ring, but it could not affect the inner excitement he felt. If all went well, he would soon be able to give his family some of the luxuries they longed for.

Triple Toe, so called because she had only three toes on her left front

BY RAY A. ROMER

paw, had first appeared in the spring five years before. Pete had discovered the stripped bones of a stray calf in the brush near his ranch house, and had noted the curious three-toed imprint of a bear's front paw.

After that, other ranchers scattered over the whole of Idaho's primitive Salmon River country had reported seeing the bear's tracks near some freshly killed and consumed animal.

She had always managed to elude hunters until she became almost a legend. Stories about Triple Toe were myriad, some true, some false, but still no one could get close enough to her for a shot. Finally a five hundred dollar reward had been posted by several ranchers for anyone killing the bear.

Pete had succeeded in tracking her when others had failed. She had killed an old ewe three nights before at his ranch. He had discovered the still fresh remains the following morning and had recognized Triple Toe's prints. He had been furious. He couldn't afford the loss of any of his animals. He had vowed that the bear wouldn't outsmart him.

He had nearly lost the trail when Triple Toe took to the river, but after searching the opposite bank for several hours, he had picked it up. The trail had soon disappeared again into a section of rock and shale. He had circled the whole area until he found the tracks once more. After that the bear had made no attempt to hide her sign, and he had followed easily for the remainder of two days.

With his glasses, he had spotted the clearing from a rise of ground behind him. He had left his horse and had approached on foot. The last distance he had crawled along on his stomach.

He came around the end of a fallen log. The trees had thinned out, and now there was nothing between him and the clearing to obstruct his vision.

The rollicking had stopped. Triple Toe had lumbered to the pool and was standing immobile in the center in two feet of water. Her cubs were several feet away from the bank watching their mother with interest as she stared intently into the depths of the pool.

Outlined against the blue sky behind her, she

made a perfect target. At this distance, he couldn't miss, and the feeling of elation was overpowering. This was the climax!

He cradled the rifle against his shoulder and slowly leveled it. He centered the crossed hairs of the telescopic sight on the shaggy, massive head midway between the bear's eyes. His finger applied pressure to the trigger, squeezing slowly, gently.

There was a sudden blur of movement as a huge paw smacked the water, and a ten inch rainbow trout came skidding up from the depths of the pool to go flopping through the air. The trout was deftly caught in the jaws of a ball of brown fur. In a moment the fish had disappeared, a satisfying morsel for a cub bear.

Startled, Pete released the pressure on his trigger finger, and stared, his mouth agape, unable to believe what he had seen.

"Well, I'll be darned." His lips formed the words soundlessly. "First time I ever heard of a bear fishing."

He rubbed his eyes, and looked again. Triple Toe was standing in the water, her head bent, eyes intent on the depths of the pool. What he had seen had been no figment of his imagination.

Thoughts began racing through Pete's mind. If almost any fisherman knew of this small pool and stream, what fish weren't

already caught would be so terrified by man's clumsy methods that the fishing would be ruined for years to come. Yet claw marks on the trees indicated that the bear had been here many times before. It was uncanny that she should know when to stop taking fish from the water so as not to scare the rest of them away.

The bear had never killed except for food for her and her young. He had only lost two animals to her during the past five years. He remembered the dog that had killed fourteen of his young lambs one night the year before just for the sport of it. It had returned the following night, but he had been waiting and had shot it.

This bear was undoubtedly one of the smartest animals he had ever seen, smart enough to always keep something in

(Continued on page 592)



# CENSORING

## THE JOSEPH SMITH STORY

BY HUGH NIBLEY, PROFESSOR OF HISTORY AND RELIGION, BYU

### PART II

#### *Suppressing the First Vision Story after 1842:*

In 1842 J. Turner gave the following resumé of Joseph Smith's story of the first vision: "Joseph Smith was, as he states, in disgust with all the sects, and almost in despair of ever coming to the knowledge of the truth, amid so many contradictory and conflicting claims. He resorted to prayer for 'a full manifestation of divine approbation,' and 'for the assurance that he was accepted of him.' This occurred sometime in the winter of 1823."<sup>24</sup> This is the whole story as Turner tells it; the first part is obviously taken, as he avers, from Joseph Smith's own story, but the other parts, actually put in quotation marks as if they were Smith's own words, are not found in that story at all. Turner has re-edited the story until there is virtually nothing left of it.

In the following year an ambitious study in the *Dublin University Magazine* describes the first vision thus: "Into this cloud of glory, Smith," says the narrative, "was received, and he met within it two angelic personages, who exactly resembled each other; they informed him that all his sins were forgiven."<sup>25</sup> Here again there can be no doubt that the story is told from the original, but those all-important words, which Joseph Smith puts in italics, which identify the heavenly visitors, and which give the account of the vision its unique status are completely omitted. That the omission is studied and deliberate appears from the statement of the editor that "every part of this tale is an obvious plagiarism from Mohammed's account of the first revelation made to him in the cave of Hira." For "every part of this tale" has certainly not been reported, the most obvious parallel of all, the very words with which the Father introduced the Son on the Mount of Transfiguration, being deleted. Why should young Smith have gone to Mohammed when the Bible, as Eduard Meyer points out, presents much closer and much more readily available material for plagiarism?

In 1851 the *American Whig Review* reported: "Occasionally he was heard advancing contradictory statements concerning the discovery made by him of certain gold plates. . . . These various stories gradually assumed form, and in aftertimes, the story told . . . was as follows." Then comes Joseph Smith's account of the revivals and his perplexity, and then, "one day, as he retired to a grove for purposes of prayer and meditation, an angel from heaven appeared . . . prophesying that he should be the founder of a sect destined to be greater than the others. He was directed to search the summit of the hill Camora [sic]," and told ". . . he was to be married to a woman described to him, and whom he should know as soon as they might meet; and was to prepare himself for the labor of translating by diligent study of Coptic. In 1827 he might return and claim the book."<sup>26</sup> The thing to note is that this wild hodge-podge is confidently put forth as the final, official Mormon version of what happened, after that version had been in circulation for at least thirteen years.

In the following year (1852) Gunnison's famous work on the Mormons appeared, in which the story of Joseph Smith is told from the beginning "according to his autobiography";




and yet the first vision is nowhere mentioned, the appearance of Moroni being put forth as the first manifestation seen by Joseph: "Judging from what he says in his autobiography," writes Gunnison, "... his prayers were answered by a heavenly vision," whereupon the author proceeds to tell of Moroni's visit.<sup>27</sup>

The *Edinburgh Review* of 1854 takes the prize with this: "Young Joseph amused himself by . . . fixing the attention of his pious friends upon himself, by an 'experience' more wonderful than any of theirs. . . . 'I saw,' said he, 'a pillar of light above the brightness of the sun, which descended gradually until it fell upon me. . . .'" Joseph Smith's own story is then given right up to the words "standing above me in the air," where—it abruptly breaks off with the comment, "He goes on in his 'Autobiography' (from which we quote) to say, that these heavenly messengers declared all existing Christian sects in error, and forbade him to join any of them."<sup>28</sup> Again the all-important part has been skipped, our critic

checking himself in the nick of time. This article was printed again with some changes in 1863, but with still no indication of who the heavenly beings might be.<sup>28</sup>

And here is the complete story as told by J. Reynold in 1855: "Smith became interested for the salvation of his soul, and prayed fervidly in a grove near his father's house in Palmyra, and at last the darkness gave way and the light descended from Heaven until the whole country was illuminated with a dazzling brilliancy that was indescribable."<sup>29</sup> That, as we said, is the whole story.

One of the most famous anti-Mormon books was John Hyde's *Mormonism*, which goes so far as to report that "Smith pretends to receive his first vision while praying in the



the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, ~~saying me by name, and said, pointing to the other,~~  
"This is my Beloved Son, hear Him!"

~~My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak than I asked the Personages who stood above me in the light, which of all the sects was right, and which I should join.~~

~~I was answered that I must join none of them, for they were all wrong and the Personage who addressed me said that all their creeds were an abomination in His sight, that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."~~

~~He again forbade me to join with any of them, and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.~~

Some few weeks after I had this vision, I happened to be in company with one of the Methodist preachers, who was very

woods. He asserts that God the Father and Jesus Christ came to him from the heavens." Hyde specifies the time as April 1820. Yet having admitted so much, Hyde covers it up later in his book when he writes: "Joseph Smith, born in 1805, sees an angel in 1820, who tells him his sins are forgiven. In 1823 he sees another angel."<sup>30</sup> This is an interesting example of how a critic will refute himself to discredit Joseph Smith's story.

One of the first and most important anti-Mormon books to appear in a foreign language was T. Olshausen's *Geschichte der Mormonen*, 1856, which recounts: "As Joseph Smith completed his sixteenth year of life (1822), he began to think about the salvation of his soul. He frequently went to a retired spot in the forest to pray. After he had prayed fervently and often, and thereby removed the powers of darkness by which he was possessed, he saw one day a bright and glorious light, his spirit was carried away and he saw two bright figures. . . ."<sup>31</sup> But like the others Olshausen gives never a hint as to who the bright figures might be.

In what pretended to be a very sophisticated and objective study, J. deRaduis wrote in 1864: "Whether from insanity or sheer hypocrisy, the lad professed to have been favored, while in prayer, with a miraculous vision. 'A pillar of light descended upon me,' he says, 'and I saw two personages standing above me in the air.' They assured him that his sins were forgiven, and that all existing churches were alike in error. His vanity led him to proclaim his vision, and the persecution which he says he met with . . . made him only the more obstinate."<sup>32</sup>

Then in 1867 came Pomeroy Tucker's immortal work in which the first vision is described thus:

"About this time [1827] Smith had a remarkable vision. He pretended that, while engaged in secret prayer, alone in the wilderness, an 'angel of the Lord,' appeared to him, with the glad tidings that 'all his sins had been forgiven,' and proclaiming further that 'all the religious denominations were believing in false doctrines, and consequently that none of them were acceptable of God as of His Church and Kingdom,' also he had received a promise that the true doctrine of the fulness of the gospel should at some future time be revealed to him. Following this, soon came another angel, (or possibly the same one) revealing to him that he was himself 'the favored instrument of the new revelation.' . . ."<sup>33</sup>

The distortions and omissions, as well as the typical Tucker embellishments, are quite apparent; characteristic is the lavish use of quotation marks, making it appear that Tucker remembers the very words of Joseph Smith, forty years later.

An official history of Ohio, 1875, assures us that "Joe Smith's story is as follows: 'He says that in the year 1820, as he in a retired place was earnestly engaged in prayer, two angels appeared to him. They informed him that God had forgiven all his sins, that all the then religious denominations were in error, that the Indians were the descendants of the lost tribes, that these writings were safely deposited in a secret place, that he was selected by God to receive them, and translate them into the English tongue.'"<sup>34</sup> He says all that . . . ?

And listen to the once highly touted Mrs. Dickinson:

"In 1821 there was a revival in the Methodist, Baptist, and Presbyterian churches at Palmyra, and some of the Smith family declared they were 'converted.' . . . Joe asserted a partiality for the Methodists, but ultimately declared that he could not decide which was right. He said that . . . he gave himself up to prayer for days, 'agonizing,' that the truth might be made known to him among all of the conflicting opinions that he heard among these different sects; that suddenly his chamber was illuminated, an angel appeared and conversed with him, instructed him in the ways of righteousness, and informed him that there was *no true Church on earth*. He was further told that his prayers were heard, that he was 'dearly beloved of the Lord, and should be commissioned a priest after the order of Melchisedec—organizing a church of the faithful persons in that line to receive the Lord, in the Millennium. In a second visit the angel informed him 'that the truth should spring out of the earth'; . . ."<sup>35</sup>

It would be hard to do a more careful job of garbling the first vision story.

R. W. Beers' version is remarkable for the fulness of detail with which it leads up to—nothing: "Joseph, in his own account of his early life, says that he 'became somewhat partial to the Methodist sect,' but he was not able to decide which was right. In his bewilderment he gave himself up to prayer for days, that the truth might be made known to him among all the conflicting opinions that he heard among these different sects; and finally a heavenly messenger bade him not to join any sect. And three years afterward, in September 22, 1823," etc.<sup>36</sup>

In the same year W. Messaros wrote: "In 1820, young Smith pretended to be converted at a Methodist revival and was received into the Church. The next month he claimed that he saw a vision of the Saviour and several Apostles, who informed him that his sins were forgiven, and that he had been chosen to preach a new gospel on earth, holier than any that had been hitherto taught. Before (Continued on page 605)



# CELESTIAL FAMILY ORGANIZATION



BY PARLEY P. PRATT IN HIS PUBLICATION,  
"THE PROPHET," PUBLISHED IN NEW YORK CITY,  
1845.

Man is an eternal being, both in regard to his material organization and his mind and affections. The resurrection from the dead restores him to life with all his bodily and mental powers and faculties, and (if quickened by the celestial glory) consequently associates him with his family, friends, and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth in one eternal bond of kindred affection and association. The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness will hold lawful jurisdiction over his own children and over all the families which spring of them to all generations, forever and ever.

We talk, in this age of children becoming of age, as it is called, and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father forever and ever, worlds without end. Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate. But in the celestial order it is not so, for

the plainest of all reasons, viz., the celestial order, is an order of eternal life; it knows no death and consequently makes no provision for any. Therefore all its covenants and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union.

Our venerable Father Adam took our Mother Eve for a wife when the human family and the world in which they lived was as free from death as God and his throne. We would now inquire what kind of contract was made between them, and also how long was it to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious. This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for let it be borne in mind they had no death in view and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery, viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with him. (See 1 Cor. 15:51ff.) Now as



some of these will doubtless be husband and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each others' till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death cannot separate them; for the change from mortal to immortal will be instantaneous.

Again, Christ came to "deliver them who through fear of death were all their lifetime subject to bondage." (Hebrews 2:15.) Therefore, after the resurrection, men live and live forever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac, and Jacob, who have once died; and yet he claims not to be the God of the dead, but of the living.

Again, Paul speaks of another great mystery, viz., "that every man should love his wife even as Christ loves the church." (See Eph. 5:25.) Now we would inquire whether the love and consequent union of Christ and his Church is to come to an end by death, and a final separation takes place in the world to come? Or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there. This being the case, it leads us to the irresistible conclusion that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church.

Having established the fact or principle of eternal union between man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and His Father continue to be one in their affection and union since Jesus rose from the dead; and he still yields obedience to the commands of his Father, and has also revealed that he will continue to do so, when he has put down death and all rule and authority and power. "Then shall the Son also be subject to the Father." (See 1 Cor. 15:28.) We hear nothing in all this subject about Jesus Christ ever being of age so as to be free from all further obligation to obey his Father; but

on the contrary it is clearly revealed that he will always be subject to him. Now this same Jesus prayed to his Father, as testified by the Apostle John, that his disciples and those who believed on their words might be one even as Christ and his Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they are one. (John 17:11.) Now suppose, in fulfilment of this prayer, a man and his children were his disciples; and finally in the eternal world, they became one with each other in precisely the same sense that Christ and his Father are one, would not these children be subject to their father in the same manner as Christ is subject to his Father? Certainly they would.

Adam, the venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, Saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign. They will then be organized, each over his own department of the government, according to their birthright and office, in their families, generations, and nations. Each one will obey and be obeyed according to the connection which he sustains as a member of the great celestial family. Thus the gradation will descend in regular degrees from the throne of the Ancient of Days with his innumerable subjects, down to the least and last Saint of the last days who may be counted worthy of a throne and scepter, although his kingdom may, perhaps, only consist of a wife and single child. Such the order and organization of the celestial family, and such the natures of the thrones, principalities, and powers, which are the rewards of diligence. This kingdom, organized and established upon the earth in its beauty and order, will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself. Adam and all the patriarchs, kings, and prophets will still be subject unto Christ, because Christ was in the eternal world, the first born of every creature and the beginning of the creation of God. Hence in the patriarchal order, he (Christ) rules by right of birth.

I now wish to say a few words on the subject of matrimony and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family and of (Continued on page 603)



## HOW TO TEACH "THE WORD OF

The writer, in co-operation with Elder Kenneth Sheffield, co-ordinator of seminars in the Ogden area, recently completed a survey of over nine hundred students as to their suggestions for teaching the Word of Wisdom more effectively. They were asked to respond to three questions:

1. What can the Church do to strengthen you in your determination to observe the Word of Wisdom?

2. If you have kept the Word of Wisdom so far in life, what influence or influences have given you most assistance?

3. If you have not kept the Word of Wisdom in the past and are now keeping it, what influenced you to observe it again?

A variety of replies or points of view were manifested in the survey. But there were certain recurring suggestions, however, which give food for thought, especially to parents and to all others who teach the youth of the Church.

The point is, our boys and girls feel there is too much emphasis of the idea that the Word of Wisdom should be kept but not enough help is given on *why* and *how* it should be kept. They felt a great need for this kind of help and indicated they would be happy to receive much more of it at regular and frequent intervals.

A different approach was suggested as to the method of gathering and presenting this material. It was to *let the students organize and present the material*

*themselves. Let them teach one another.* This results in a peer group attitude and influence which is far more effective with adolescents than is adult control. In all the suggested activities, teachers would draw students into the activity whenever and however possible, no matter how small or insignificant the participating role may seem to the teacher. They would plan and present their demonstrations and activities with the discreet motivation, direction, and guidance of their teachers.

Films and filmstrips were often mentioned. The film "One in Twenty Thousand," which portrayed the problem of lung cancer seems to make a very deep impression. The LDS department of education has recently sponsored the production of two more excellent films. They are: "Up in Smoke," a satire on tobacco advertising, and "Time Pulls the Trigger." These films may be obtained from the Department of Audio-Visual Communications, BYU, Provo, Utah. Also the American Cancer Society has provided a number of copies of an excellent filmstrip, "To Smoke or Not to Smoke," which is now available to seminars through their co-ordinators. It is very well done.

A Word of Wisdom exhibit portraying the dangers of disobedience and the blessings and advantages of obedience was suggested. This exhibit could be placed in a prominent place and left until its message had made full impact upon students. This project would take careful planning and provide wide student



# WISDOM" MORE EFFECTIVELY X

participation.

Students should be encouraged to bring news and magazine articles on all phases of Word of Wisdom obedience to class. A bulletin board may then be prepared on which these articles or statistical tables could be placed after the person bringing the item to class has made a short report.

Further, there are doctors in the Church who would be delighted to appear before classes and discuss the observance of the Word of Wisdom in the light of new evidences made available by research. Young people have great respect for medical doctors and feel it is "smart" to live in accordance with their views. Since the statistical evidence of the great increase in mortality from lung and heart disease due to smoking has become available, many doctors are taking a very real interest in spreading this information. There is one suggestion in this connection. Doctors are very busy men. It would, therefore, be wise to combine groups and have as many as possible present at the meeting the doctor is to address.

Periodic presentations of testimonials, if these are chosen with care, can be very worthwhile. Wisdom should be observed concerning whose testimonial is presented. Caution should be observed in picking entertainers or other people who may be briefly and artificially in the public eye. Some of these people have not proved their maturity and stability of character. Others have, and only their testimonial should

be utilized. Good examples are found in the little booklet by Ora Pate Stewart, *This Word of Wisdom*. The testimonials by Gene Fullmer, Charlotte Sheffield, and Lavina C. Fugal found in this booklet are excellent.

One of the great difficulties young people have is to know how to react in a situation where they are being urged to compromise their standards. They desire to know what they should do, so they will not lose social influence and still maintain their standards. Considerable research has been done on this problem. Out of it has come a knowledge of the existence of certain reaction patterns which characterize those young people who keep their standards and at the same time retain their social influence. These might well be discussed with students. Opportunity should be given them to work out examples of application relative to each one.

## Reaction Patterns Which Are Typical of Young People Who Maintain Their Standards and Retain Social Influence

1. They react slowly—they do not get excited or impatient.
2. They try to maintain a feeling of helpfulness,

BY ERNEST EBERHARD, JR., CO-ORDINATOR AT LARGE OF NON-RELEASED TIME SEMINARIES, CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM.



love, and respect toward those who are involved in wrong behavior.

3. They try to be fair—to consider how the other fellow may be the victim of unfavorable circumstances and influences in life.

4. They do not withdraw from the group. They stay in the acceptable phases of the activity at hand.

5. They tactfully suggest another type of activity which will lead to a release of pressure.

6. They help others maintain self-respect. They try to help the other fellow "save face."

7. They try to keep emotional temperature as low as possible.

8. They do not moralize. They save this for another time when there is less ego involvement.

9. They enlist the support of others in the group. They do not try to change the situation by themselves. They try to mobilize and bring to expression the opinions of those who have strong convictions but are shy about making them known.

#### Help Students Attain and Maintain Ego-Status

There can be no doubt that some of the most effective teaching of the Word of Wisdom is done without ever mentioning it as such. Studies of thousands of high school students indicate, without exception, that those students who achieve in almost any field—athletics, dramatics, student government, interest clubs, or any other phase of activity which gives positive status to teens—are astonishingly less inclined to smoke and drink. This poses several questions for all who teach youth. Do you speak often to the shy, less-favored child? Do you know and use his name? Do you take time to compliment him for an achievement which is really not important to the world but which is one of the few which may come into his life? Do you help him to make the right kind of friends? Do you make him feel he is as important to his Heavenly Father as anyone else? Do you promote his feeling of well-being and security within the activities which you guide in the Church? Do you present lessons so that he is spiritually fed and sustained or do you just teach subject matter?

Students participating in the survey stressed the fact that the above suggestions were often not carried out or implemented early enough in life. For example: They felt an interview with the bishop when the child is in the second or third grade would be highly effective. There are strong indications that the condition of the child's ego is more important than preachments on the Word of Wisdom in determining whether it will grow into normal adult maturity without leaning on perverted symbols of adulthood such as smoking and drinking.

"Thank God for my home and parents"

This informal prayer of gratitude appeared with amazing regularity in the student replies. In some instances it was followed by statements such as these: "I am so glad I can come home and open the refrigerator without seeing bottles of beer." Others said, "Thank goodness I don't have the temptation of cigarets lying around the house." Many expressed appreciation for the "clean smell in our house" and compared it with the stale odor found in some homes they entered in which tobacco was used. This perception of a feeling of cleanliness seems to stay with students and lend spiritual strength when temptation arises.

An extensive and valid study of about 22,000 high school students indicates that whether the parents smoked or drank was by far the most important single factor in determining the habits of the young people. No organization, no program, no approach by a church officer or organization seems as uniformly productive of good results as the teaching by example of parents.

Prominent in the replies to the survey was the fact that young people felt it would be easier to keep the Word of Wisdom if they could feel their teachers really cared personally whether or not they kept the Word of Wisdom. Teachers should let the students know they do care and are available for counsel and assistance.

Some mentioned the fact that occasional recognition and praise for those who were keeping the Word of Wisdom would be very strengthening. They felt that those who did not keep it were getting satisfaction out of the negative attention they were receiving. Teachers could well explore the possibilities of recognizing in an appropriate way those who keep their bodies strong and clean. Care should be taken to stress self-control, strength of character, and the good sense of those who keep the Lord's law of health. Further, they should not be classified as "good" young people. The term "good" is too easily turned into "sissy" on the playground. Teachers should refer to these young people in an ego-building manner.

In all attempts to teach the Word of Wisdom, teachers should remember that the use of alcohol, tobacco, tea, and coffee are all too often symbols of unearned adulthood; they are escape devices for emotional and spiritual maladjustment or underdevelopment. If teachers will strive to build self-acceptance, self-respect, and the faith that each youth is loved and accepted by the Lord no matter what his personal limitations are, they will be more effective as teachers of the Word of Wisdom.

## WESTWARD WAGONS

BY EDWARD R. TUTTLE

*When covered wagons trundled  
Toward the saline sea,  
With precious salvage bundled  
In hope's fidelity,  
Their splintered fellies pounded  
The thirsty prairie miles  
Where daily tolls were mounded  
To thin plodding files.*

*Each hour bred its battle  
And stature proved its trust,  
As yoke of weary cattle  
Ploughed through the rutted dust.  
A search for freedom furnished  
The vision for their hopes  
Until their zeal was burnished  
In fertile mountain slopes.*

*They built a humble wicket  
And turned a willow dam,  
Believing that a thicket  
Somehow provides a ram.  
With lives inured to giving,  
Dependent on a plow,  
They found, in truth, that living  
Was wrested from the brow.*

*Forgetfulness may enter  
To dim such fading page  
For those whose gardens center  
The miles of pungent sage;  
But if the years are paling  
The sagas of the west,  
Mute covered wagons trailing  
Still symbolize its quest.*



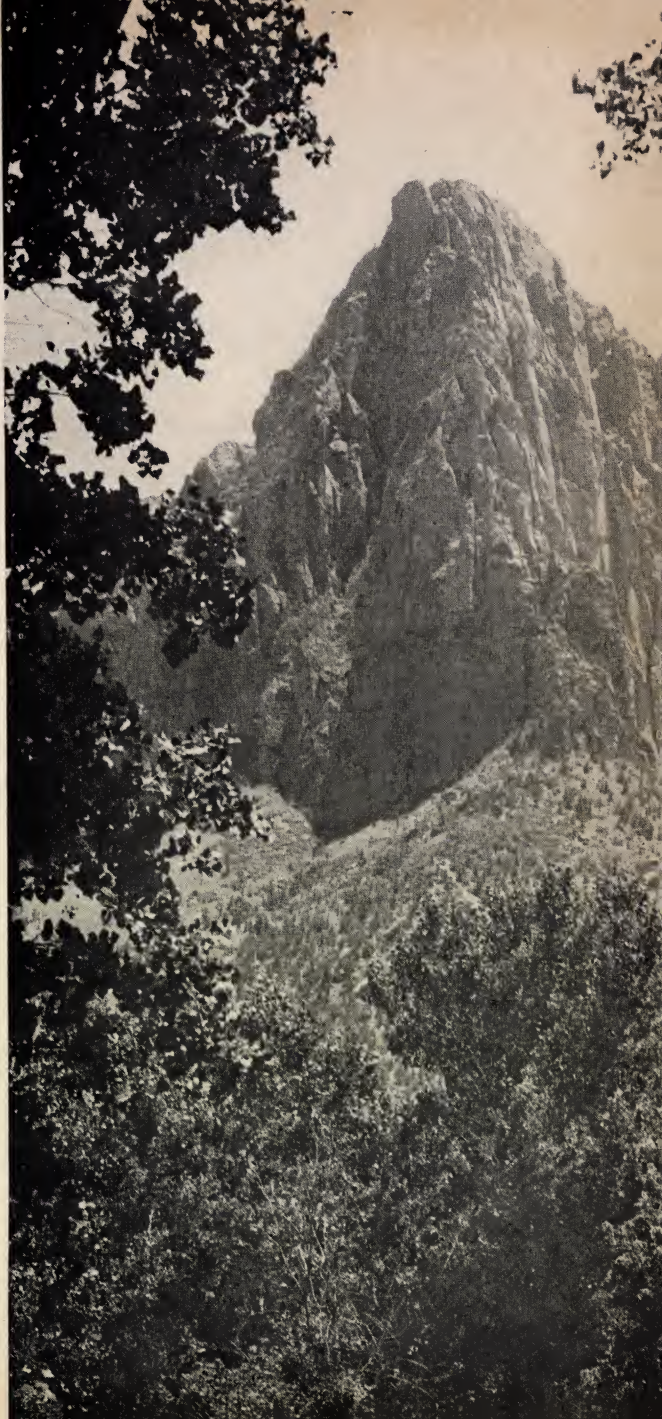


# Hard to be Understood

BY MARION D. HANKS

OF THE FIRST COUNCIL  
OF THE SEVENTY

*“For he truly spake  
many great things  
unto them,  
which were hard  
to be understood,  
save a man should inquire  
of the Lord; . . .”  
(1 Nephi 15:3.)*







There is no way to understand spiritual truth except through the Spirit of God. Natural ability, brilliance of intellect, training, diligent search are all inadequate of themselves to give understanding of spiritual things if he who possesses them is not led by the Spirit.

*"... to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:29.)*

The Prophet Lehi tried with great patience to teach his sons Laman and Lemuel the principles of the gospel, but they would not learn. They were unable to understand because they would not humble themselves and call on the Lord; therefore, they could not receive a knowledge of truth through the Spirit.

*"... the Spirit shall be given unto you by the prayer of faith; . . ." (D&C 42:14.)*

Alma strongly attested the importance of learning through the Spirit:

*"... Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?"*

*"Behold, I say unto you that they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; . . ." (Alma 5:45-46.)*

In a letter to the Saints at Corinth, Paul bore the same witness:

*"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

*"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . ."*

*"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. . . ."*

*"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:9-10, 12, 14.)*

To the Jews, who required a sign, Christ was a "stumbling block," and to the Greeks, who sought after wisdom, he was "foolishness," while to those who receive him, he is "the power of God, and the wisdom of God."

The missionary sons of Mosiah received the spirit of prophecy and the spirit of revelation, and taught with the power and authority of God, because they had "searched the scriptures diligently," and had "given themselves to much prayer, and fasting; . . ." (Alma 17:1-10.)

In our dispensation, the Lord said:

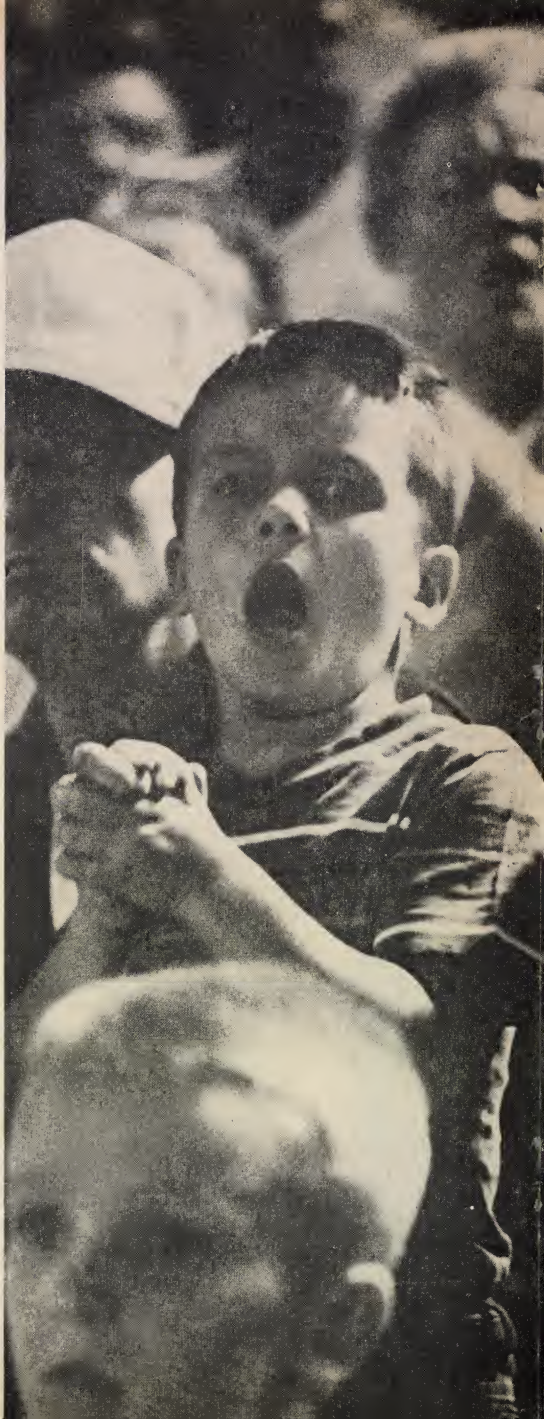
*"For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:10.)*

The only way to know spiritual truth is through the Spirit of God which may be enjoyed only by those who humble themselves and call upon him and hearken to his voice. Nothing is more clear in scripture or in life than this truth. The things of the spirit are "hard to be understood, save a man should inquire of the Lord; . . ." in sincerity and humility. Through "study and also by faith," through reverent search and humble prayer, men can know with certain assurance the things of God.

For those who will not pay the price, the truths of the gospel will always be a "stumbling block," "foolishness," "hard to be understood." In their pride and stubbornness they fail to learn the most important truths of eternity.

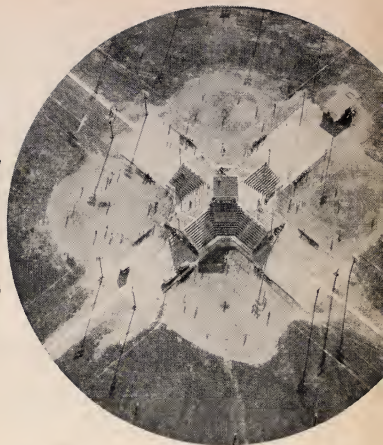
*"The rigid volunteer rules  
of right and wrong in sports  
are second only to religious  
faith in moral training."  
—Herbert Hoover*

*President Joseph Fielding Smith and Elder George  
Q. Morris of the Council of the Twelve "warm up"  
before tournament play begins.*





# Play Ball!



BY L. E. RYTTING

An Arizona dentist cancels all appointments for a week. A Canadian businessman works nights so he can leave the office. Five carloads of men leave Florida. A California electronics worker and his family change their vacation trip plans.

They share two things in common: each man is a championship softball player, and all have the same destination—the annual All-Church Priesthood Softball Tournament in Salt Lake City, one of the world's largest and most unusual sports events.

For five days, August 14-18, George Q. Morris Softball Park will be crowded with players, spectators, and officials from morning to night. Excitement will mount daily as the tournament decides which of thirty-two championship teams wins the all-Church Championship crown and Sportsmanship trophy. In a concurrent tournament the YMMIA Junior Division championship title will be awarded.

During the 1961 season, an estimated 1,500 teams, with approximately 23,000 players, are participating in the Church's priesthood softball program. In California, Arizona, and Utah—in Hawaii and Mexico—in Canada and the Eastern United States, the local or stake league games have been played. Then the stake champions compete in twenty-two regional tournaments to qualify in the all-Church event. From the season's first "Play Ball" to the final trophy presentation, it's quite a show.

It is not surprising that the Church of Jesus Christ of Latter-day Saints should sponsor the world's largest softball and basketball leagues or build one of America's most unusual sports facilities. Nor is it strange that personal fitness for all ages—physical, moral, and spiritual—is a frequent subject in the

pulpit, classroom, and throughout the Church's program of activities; for Latter-day Saints have understood since the days of Joseph Smith, himself a man of remarkable physical skills and prowess, the importance of making the human body a fit tabernacle for man's eternal and sacred spirit. A divine revelation known as the Word of Wisdom is aimed at wholesome living, promising physical strength and endurance as a blessing for obedience.

## LEAGUE FORMED

It all began in 1940, when representatives of eleven stakes in Salt Lake City met to form the all-church elders softball association. Within a year, the general Melchizedek Priesthood committee, and its chairman, Elder Joseph Fielding Smith, adopted the program, and it grew to include sixteen Salt Lake County stakes, then expanded to include other nearby areas.

The first official all-church tournament took place August 25-29, 1941, at White Softball Park, Salt Lake City. Finishing on top were Second Ward of Liberty Stake, West Point Ward of North Davis Stake, and Pleasant Green Ward of Oquirrh Stake.

Membership rules were changed to allow Aaronic Priesthood members over twenty to play with the elders for one year only, in the hope that they would qualify to hold the Melchizedek Priesthood before the following season. When enlistment and draft calls thinned the elders' ranks, the league was opened to seventies and high priests. But America was soon at war, and though most divisional tournaments were held on schedule in 1942, the all-church tournaments were cancelled. Shortly after Elder Harold B. Lee



succeeded President Joseph Fielding Smith as chairman of the general priesthood committee on April 23, 1947, the softball program was again considered. Riverside and other stakes had carried on their stake leagues during the war years.

Following committee work by Elders Ezra Taft Benson, Mark E. Petersen, Oscar A. Kirkham, Bishop Thorpe B. Isaacson, and General Superintendent George Q. Morris, of the YMMIA, the all-church softball

league was again recommended by the general priesthood committee and authorized by the Council of the Twelve on April 14, 1949. A week later, letters of instruction were mailed to stake presidents and bishops, outlining the program.

To assist in administration of the new program locally, the committee called upon the veteran regional athletic supervisors of the YMMIA, who already were conducting softball competition for teen Mutual

members. Today these twenty-two hard-working volunteers continue in their dual assignments in the MIA tournament and the all-church priesthood softball league. Usually both tournaments are staged simultaneously at the church's softball park, a bonus attraction for spectators. But the program for the senior league and tournament continues under the general priesthood committee and is the local responsibility of stake presidents.

Response was enthusiastic, and the league grew steadily. One worthwhile result was the closing of Sunday softball games in several communities as a direct result of the new church league. In addition, reports indicated a number of convert baptisms and renewed fellowship of inactive brethren stimulated by softball.

The church-wide tournament was held September 15-17, the culmination of competition among 469 teams with 6,500 players. The championship went to North Hollywood Ward of San Fernando Stake, the first of several powerful west coast teams to win the title.

On August 20, 1952, a new chairman of the church priesthood softball committee was named. He was Elder George Q. Morris, whose name became synonymous with the program, with Elder Oscar A. Kirkham and Bishop Thorpe B. Isaacson as vice chairmen. Following the death of Elder Kirkham, Elder Marion D. Hanks became vice chairman.

Most of the committee members have served continuously since the appointment of Elder Morris, including Clark N. Stohl, assistant to the chairman, and David S. Hatch, secretary. Other committee members include Malcolm F. LeSueur, Keith R. McLaren, Floyd Millet, Rex F. Moss, Richard F. North, LeRoy Owen, Marvin L. Pugh, Paul S. Rose, Dale R. Curtis, Edmund M. Evans, W. McKinley Oswald, and Lorry Rytting.

But perhaps the most ardent boosters of the priesthood league are those who trace their activity in the Church to softball. "I don't know where I would have been today, if I hadn't become interested in the Church through softball," says a former bishop. The young father of an active, faithful Latter-day Saint family was born a nonmember in a

## “... work a little longer ... [then] follow ...”

RICHARD L. EVANS



Two weeks ago we quoted from Carlyle some lines on the loss of the most beloved companion of his life—the wife of whom he wrote in reminiscence: “Strange how she made the desert blossom for herself and me ... what a ... palace she ... made of that wild moorland home of the poor man! ... From the baking of a loaf or the darning of a stocking, ... to comporting herself in the highest scenes or most intricate emergencies, all was insight, veracity, graceful success. ... She was my angel and unwearied helper and comforter. ... Oh, ... be wise, all ye living, and remember that time passes. ... Fools, fools! we forget that it has to end; so this has ended. ...”<sup>1</sup> This is the anguished utterance of many who, like Carlyle, have lost those they love: “so this has ended”—and the longer we live the more aware we are of the shortness of this life we live, and ever in the background are the questions that confront us as those whom we have loved leave us one by one: Where are they? What lies beyond? Shall we know them as we knew them here? Is life indeed everlasting? Thank God for the assurance that it is and shall be so, and for the fullness of the faith that we shall know and see again, to love, to live with those whom we have loved and lost. And such assurance comes from him who gave us life, from whom we have the miracle of birth, the miracle of spring's return, as trees once dormant, break forth one day into full flower—a miracle which in some respects has come to seem quite commonplace, but which is part of all the evidence and answer of the miracle, and yet reality, of everlasting life. And the softening touch of this assurance seemed to come to the awareness of Carlyle as he left these further lines: “Sometimes [there is] the image of her, ... as if nodding to me with a smile, ‘I am gone, loved one; work a little longer, ... [then] ... follow. There is no baseness, and no misery here.’ ... Blind and deaf that we are; oh, think, if thou yet love anybody living, wait not till death sweep down the paltry little dust-clouds and idle dissonances of the moment. ...”<sup>2</sup> Thank God for blessed memories of those who once were with us—and for the real and literal assurance of everlasting life that makes memories more meaningful—that makes memories but the promise of the unfulfilled future.

<sup>1</sup>Carlyle, *Reminiscences of Thomas Carlyle*.

<sup>2</sup>“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, May 28, 1961. Copyright 1961.

Mormon community, "I never paid any attention to the Church until I was invited to join a ward softball team."

A former stake president who came into activity because of the softball program now presides over one of the church's missions. A missionary's letter, full of spiritual fervor, expresses gratitude for his missionary call, made possible through the example and influence of his softball teammates.

For many a young man, the season's play, capped by participation in the colorful all-church tournament is, as one wrote, "the high point of my activity in the Church."

And in many wards of the Church, athletic activities such as softball have brought a closer feeling among ward members, many of whom turn out as spectators whenever their team plays.

#### ERA OF GROWTH

Team registrations have grown steadily each year since the formation of the league. There were 545 registered teams in 1950, and 804 in 1952. Membership in the league was opened to all church members over the age of nineteen, and to nonmembers. Early church attendance requirements were liberalized to encourage more participation.

However, the elders continue to provide most of the players, as in the former days of the elders softball league. A 1954 report lists 5,892 elders, nearly half of the 12,808 players enrolled. Next largest groups were priests, 2,334; Senior Aaronic Priesthood members, 1,487; high priests, 798; nonmembers, 718; and seventies, 700. Also included were 410 members of bishops, 115 high councilmen, and 44 members of stake presidencies.

Perhaps the most significant results evident in the report were forty-seven convert baptisms and the reactivation of 486 members during the year.

The priesthood softball program truly came of age, however, in 1954, when 1,165 teams were registered, sparked by the announcement of a new all-church softball park to be erected in Salt Lake City at a cost of \$100,000.

While indoor sports facilities have long been considered an important

part of planning for church buildings, most ward and stake buildings are lacking in outdoor recreational equipment.

Under leadership of Chairman George Q. Morris, the church priesthood softball committee began to conceive plans for an outdoor playground to accommodate not only the spectacular all-church tournaments, but the increasing number of teams registered each year in stake leagues. Nor did the idea stop there. The park should include park and playground equipment for younger

family members. Then, too, accommodation must provide for the comfort and convenience of the large numbers of spectators who would attend.

#### DREAM FULFILLED

From these dreams was born a proud fulfillment—the all-church softball park, later named in honor of the devotion and tireless energies of Elder George Q. Morris to the cause of church athletics. With approval of the priesthood committee, the Council

## Commencement

RICHARD L. EVANS



There is an old proverb which says: "The journey of a thousand miles begins with one step."<sup>1</sup> There are many implications in this—but we cite it today to suggest that every period of life is a point of commencement. And with life, and freedom, and health, and the willingness to think, to work, to follow through, there are many reasons to be encouraged at commencement. And to those who are both about to finish—and about to begin—which is true of all of us—and in all of life, everlasting—this we would say: Despite all adverse elements and apprehensions, it is doubtful that there ever was more opportunity, more open doors, more genuine reward awaiting those who are prepared and willing with the courage and the character and the qualifications to take responsibility. There is an infinite number of needs, an infinite number of things to discover, to develop, to conquer. Not all human wants are ever satisfied; not all the children are ever taught; not all the processes are ever improved to the point where they could not be further improved. Full efficiency has never been reached. The demand for fruitful ideas is insatiable. Dependability is always at a premium. Despite problems, despite fears and some uncertainties, with training, with knowledge, with willingness, with character and courage there are opportunities always. But the world is realistic. It does not give success to excuses, to reluctance, to laziness, to the dull, to the indifferent. But to those who will prepare, and then perform, the way is ever open. There are no known limits to learning or to achieving for those who are willing to continue, with integrity and intelligence. Every day, every hour, every age offers its own beginnings, its own opportunities. "The journey of a thousand miles begins with one step."<sup>1</sup> May God bless you all—you who have come to commencement—as you continue to search and serve and enjoy the journey of life, which is always and forever, proceeding always from a point called commencement.

<sup>1</sup>Lao-tse, *The Simple Way*, No. 64.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 4, 1961. Copyright 1961.

of the Twelve, and the First Presidency, plans were prepared in 1954 and construction began the following year. By August 1955, the playing fields were developed enough to accommodate the all-church tournaments. Formal dedication came June 12, 1956, with a dedicatory prayer offered by President Joseph Fielding Smith.

The four-way park, with its central dressing rooms, grandstand, and pressbox was the novel creation of Glen Enke, an engineer with the Church building committee. It is possibly the first ball park to use this ingenious layout. Many cities have multiple playing fields, but the home plates are usually located in separate corners of the park. From many parts of the country, national attention from recreation and playground officials has come to the park, and it is being copied in several locations.

Two team dressing rooms and twenty showers are located under spacious grandstands built to accommodate 6,000 people. Concession booths and rest rooms are also built within the central structure.

With only a few steps, a spectator can watch any of four simultaneous games from grandstand seats directly behind home plate. And for officials and sports reporters, a square, four-windowed pressbox at the center and top of the grandstands affords a perfect view of each playing field. With a swivel chair, an avid sportswriter could cover four games at once!

The neatly kept infields and grassy outfields are an answer to a sand-lot player's prayer. Beyond are the swings, slides, teeter-totters, and picnic tables, fully equipped for family outings. And the spacious, hard-surfaced parking lots will handle 750 cars.

All summer long, an intensive schedule of preliminary games keeps the park humming six days a week. Priesthood and MIA teams from three nearby regions play most of their league games here. Play continues into late evening, under the full, even coverage of each diamond's floodlighting system.

Beautification of the park, which is fast becoming a community landmark and tourist attraction, has been assumed this year by Irvin T. Nelson, who supervises the landscaping

of Temple Square and other major properties of the Church. Soon the park will be seen by countless motorists, located as it is at 2200 South Second West, near a busy freeway interchange now under construction.

Thus the purpose of the church's softball program continues today, "... to provide wholesome recreation ... during the summer months whereby many otherwise inactive members may be brought into fellowship and activity."

In a time when collegiate and professional sports are heavily tainted with bribes, phonies, and fixes, the wholesome recreational purposes of sports as preserved in the program of the Church stand in sharp contrast.

For "spiritualized recreation," as it is often called, benefits the body, personality, and spirit.

The urge for ease and luxury has produced physical softness and flabbiness in many people. One of the most effective antidotes is exercise in a competitive sport such as softball. And with group participation where high standards of personal conduct, language, and associates prevail, a social benefit is added. Finally, through the fellowship and spirit of teamwork which come from the activity, participation, and interest in the church's other programs often results in a spiritual reawakening.

As expressed by Elder Harold B. Lee, chairman of the general priesthood committee, "The purpose of the Church is saving souls, not winning championships—but if you can do both, more power to you!"

#### ALL-CHURCH SOFTBALL CHAMPIONS

1949—North Hollywood Ward, San Fernando Stake, North Hollywood, California.

1950—Linda Vista Ward, San Diego Stake, Linda Vista, California.

1951—Wellsville 1st Ward, Hyrum Stake, Wellsville, Utah.

1952—Pocatello 10th Ward, Pocatello Stake, Pocatello, Idaho.

1953—Tucson 3rd Ward, Southern Arizona Stake, Tucson, Arizona.

1954—Ogden 34th Ward, South Ogden Stake, Ogden, Utah.

1955—San Antonio Ward, Houston Stake, San Antonio, Texas.

1956—San Antonio Ward, Houston Stake, San Antonio, Texas.

1957—San Diego 5th Ward, San Diego Stake, San Diego, California.

1958—Mesa 8th Ward, Maricopa Stake, Mesa, Arizona.

1959—Snowflake Ward, Snowflake Stake, Snowflake, Arizona.

1960—Mesa 8th Ward, Maricopa Stake, Mesa, Arizona.

#### *Hunter's Challenge*

(Continued from page 576)

reserve for the future, smarter even than a lot of men.

Again a mighty paw dipped into the water as Pete watched, and the other cub had his appetite appeased.

A lump began to form in Pete's throat. The bear and her two cubs blurred before his eyes, and he saw his own wife and two children. For the first time, he realized that animals loved their own, desired to feed and protect their own just as he did. A slow smile settled across his grimy, unshaven face.

Who was he to determine whether the ruler of the forest should live or die. He was a mere man among men, not a creator nor a destroyer!

Of course it was in his power. His rifle still held a perfect bead on Triple Toe. He had only to squeeze the trigger to snuff out a life, but somehow, the excitement of the kill had left him, the reward was forgotten.

It was right that Triple Toe should care for her young the best way she knew how, just as he took care of his. The wrong would be for him to deprive the cubs of their mother, to deprive God's deep and trackless wilderness of one of its wild things.

Pete slipped the safety on his rifle into place. Then, after one last glance at the majestic animal outlined against the sky, he slowly inched around and slid softly across the ground in the direction from which he had come.





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An Open Letter:

To: Quorum Presidency  
First Quorum of Elders  
Home Stake of Zion

Dear Brethren:

As your stake presidency, we congratulate you on your call to serve as the presidency of the first quorum of elders in what we hope will soon be the best stake in the Church. It is a glorious privilege to serve in the great latter-day kingdom of our Lord, and we are confident you will reap a rich harvest of blessings from the labors you are now commencing.

As you know, before we called you brethren to this priesthood work—one of the most important in the Church!—we had a long interview with each of you and your wives. You will recall the agreement, mutually arrived at, that each of you would devote your talents, strength, and energy to your new calls—including a substantial amount of time—and that your wives and families would support you fully in this work.

Now as you start out to lead your quorum along the divinely approved course, may we remind you of some vital things in connection with your new callings, and also make some suggestions as to how you should proceed from a practical standpoint?

1. When you were set apart to serve in the quorum presidency, you were given the keys of presidency. That is, you were given the divine commission to control, govern, regulate, and preside over all of the affairs of the quorum. With the receipt of these powers of presidency, you assumed the responsibility to learn your duty and act in the office to which you are appointed; to serve with an eye single to the glory of God; and to lead your fellow quorum members to eternal life in the mansions on high.

You are now shepherds of your flock. Their temporal and spiritual well-being is your concern. The Church and the Lord will hold you accountable for the manner in which you perform your labors.

2. We have already given you copies of the Melchizedek Priesthood Handbook. This valuable work contains the basic policies and procedures governing the operation of priesthood quorums. Read it. Study it. Learn its contents. Then organize your quorum in conformity with it. Don't attempt to devise your own program; follow the program of the Church. You can't go wrong if your affairs are administered in conformity with the pattern found in the Handbook.

3. This assignment in the ministry of the Master is now your mission. Make it a real mission. Hold your weekly council meetings; plan your work; visit your members; teach them by precept and example; be with and strengthen them always. You will probably need to spend most of each Sunday and a couple of other nights each week in planning, visiting, and working on quorum affairs.

4. We hope no one of you will attempt to carry the whole load of the quorum alone. Learn to delegate and organize. Gain experience in how to get the members of a church organization to govern themselves and carry their own weight. If you are successful in this work, other important Church assignments will come to you in due course.

Quorum presidents should delegate responsibilities to their counselors. Quorum committees should be asked to serve in assigned fields. Once assignments are made, those assigned to do the work should be permitted to do it. Check-ups are, of course, essential, and presiding officers can never relieve themselves of the ultimate responsibility.

5. Your quorum has engaged in a number of quorum projects in the past. No doubt you will want to continue these or devise others to provide service opportunities and to raise quorum funds. We are particularly anxious, however, to have your quorum support and assist in the stake welfare project. Calls will be made from time to time for your help in this field.

6. For a six-week period, the stake Melchizedek Priesthood committee will hold a special training course for you brethren. Please meet with them at 7 a.m. in the high council room. Bring your secretary, your quorum rolls and records, and be prepared to consider in detail the spiritual and temporal needs of your members. At these meetings, the stake brethren will counsel with you relative to your proposed plans and programs for the quorum.

7. You are acquainted with the regular system of priesthood leadership meetings—both the quorum presidency and quorum committee types. Your participation in these is essential and will be very helpful to you. Brother Jones of the high council will meet with you from time to time in your quorum and council meetings and give you guidance and counsel in solving your problems. He, of course, will not assume in any sense the direction of your quorum affairs; such matters are up to you; but he will draw on his wide priesthood experience to suggest ways and means of making your quorum function as it should.

8. If you feel such is necessary, you are at liberty to call any member of the stake presidency relative to any priesthood matter. We suppose, however, that most matters, particularly those that are routine in nature, you will want to take up with the appointed high council representative. He will counsel with you on your problems and will refer whatever is necessary to us for consideration and decision.

9. We cannot emphasize too strongly your need to lead your quorum by example as well as precept. You will recall your agreement with us to pay a full tithing, keep the Word of Wisdom, attend Sacrament meeting regularly, keep the Sabbath day, and live generally in harmony with the standards of the Church.

We would like to stress, in addition, your responsibility to get the members of your quorum to live in this same way. Priesthood bearers are expected to keep all of the standards of the Church, to participate willingly in its programs, to be men of integrity and devotion to the truth. And your responsibility as priesthood leaders is to get your quorum members to follow such a course. The information gained in your annual confidential interviews and in keeping the white cards current will guide you in working with each delinquent member.

10. Speaking of your less active quorum members, we remind you of the great priesthood reactivation program that is now going forward in the Church. During recent months the Melchizedek Priesthood page in the Improvement Era has carried articles setting forth the objectives and procedures involved in this program. We urge you to read and adopt the suggestions found on these pages.

11. Just one final word now: Please use your own initiative in administering the affairs of your quorum. Do not sit back and expect to be guided in all things by our high council representative or any others. You hold the keys of presidency over the quorum. Within the limits of Church policies and principles, it is your responsibility to devise programs, create plans, carry on projects, and do all the things which will make of your quorum the great brotherhood that it should be. We are confident that you will pursue such a course, and assure you that by following it you will receive great personal satisfaction in this life to say nothing of eternal reward hereafter.

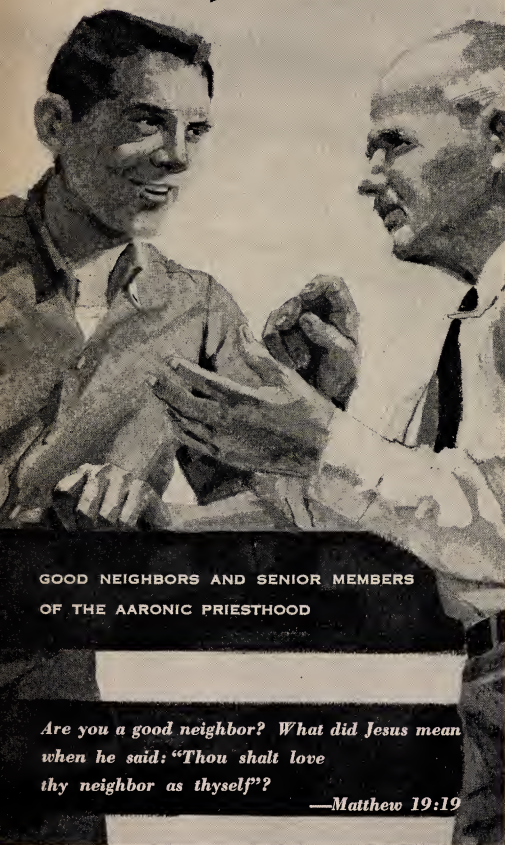
Remember our stake officers' slogan: ". . . O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

Faithfully your brethren,

THE STAKE PRESIDENCY



# THE PRESIDING BISHOPRIC'S PAGE.



GOOD NEIGHBORS AND SENIOR MEMBERS  
OF THE AARONIC PRIESTHOOD

*Are you a good neighbor? What did Jesus mean when he said: "Thou shalt love thy neighbor as thyself"?*

—Matthew 19:19

A story is told of a man who was a member of the Church; but after being ordained a deacon at the age of twelve, he drifted from church activity. It had been years since he attended any church service.

As in most everyone's life, there came a time when he started thinking positively about religion and desired to become active in the Church and to associate

with the members of the ward. Several times he tried to enter into a conversation about the Church with his next-door neighbor who was active in the ward, but each time the neighbor changed the conversation to the weather or some other subject.

One evening an Aaronic Priesthood group adviser for senior members called at his home. They had a joyful evening of gospel conversation. The adviser invited him to attend Church and promised to pick him up for priesthood meeting. Tears rolled down his cheeks as he told the adviser of his long-felt desire for activity and the unsuccessful efforts to receive encouragement from his neighbors—none of them up to this time had invited him to the ward.

Perhaps we should ask ourselves, "Who is my neighbor?" This was the question posed to Jesus by a certain lawyer trying to justify himself. In answer to his question, Jesus tells this famous story:

"... A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (Luke 10:30-37.)

It is evident that every member of the Church is obligated to go the "extra mile" to assist our neighbor in church activity, enabling us to stand before the judgment chair of God and say, "I have been a Samaritan to my neighbor. He was a senior member of the Aaronic Priesthood, and I helped him prepare to receive the blessings of the Melchizedek Priesthood. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

"Let every one of us please his neighbour for his good to edification." (Romans 15:1-2.)

Let us make our neighbors (senior members of the Aaronic Priesthood) feel they are needed and wanted in the kingdom of our Father. *Invite them to Church Sunday!*

#### YOUNG DEACON THRILLED WITH FATHER'S RENEWED CHURCH ACTIVITY

It was a colorful Sunday morning with the leaves in the trees dancing softly to the tune of a subtle autumn breeze. Inside the meetinghouse, stake conference was being conducted and the stake president had just announced that the next speaker would be a young deacon in the Aaronic Priesthood.

As Tim stepped to the pulpit, his copper-bronzed face registered the inexperience of youth. Yet, as he spoke his words seemed to flow freely as if they were coming from his heart as he said, "I would like to tell my dad what it means to me for him to be active in the priesthood. I feel a closeness that I didn't feel before now that we are both active. It seems to me that you are interested and care what I do, both in the priesthood and in my other activities, and that means a lot to me.

"My dad was ordained an elder just a short time before he ordained me a deacon. I had hoped, Dad, that you would be the one to ordain me; and when

you did, I knew it was because you wanted to and had lived worthy to become an elder. I feel that you care and want to help me with my priesthood work. I know being active in the priesthood can help me, because it has helped you—I can tell by being with you.

"We have felt the influence of the priesthood in our home. Remember the time mom was sick—You helped give her a blessing so that she would get better and she did, even before I thought she would.

"I know what the power of the priesthood can do, and it gives me a good feeling to know that my dad has the authority and power given only in the priesthood. It is my prayer that you will remain active in the priesthood; that I'll keep myself worthy so that some day I will hold the Melchizedek Priesthood; and that my brothers will have the desires that I do to follow through in priesthood work. I am thankful for my parents, my brothers and sisters, and for this Church. I say these things in the name of Jesus Christ.

. . . Amen."

#### WARD TEACHING SUPPLEMENT

### THE ORIGIN AND PURPOSE OF THE SABBATH

*There is no novelty in the statement that the Sabbath is a day of rest and worship. The Sabbath was specified during the time of the creation of this earth as a day which "God blessed" and "sanctified." It is a day when we are to rest from our labors and worship our Father in heaven.*

*"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.*

*"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Genesis 2:2-3.)*

*The law of the Sabbath was not only reaffirmed to Israel when Moses received the Ten Commandments, but it was also commanded that the Sabbath be rigidly enforced.*

*"Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." (Exodus 31:14.)*

*When Jesus came in the Meridian of Time, he counseled the people regarding the Sabbath:*

*". . . The sabbath was made for man, and not man for the sabbath:*

*"Therefore the Son of man is Lord also of the sabbath." (Mark 2:27-28.)*

*The Lord in this scripture asserts his supremacy over the Sabbath and predicts that the Sabbath is to be the Lord's day.*

*"Now when Jesus was risen early the first day of the week, . . ." (Mark 16:9) he truly was Lord of the Sabbath. The Sabbath was to be his day, a day to meet in worship and offer our oblations in righteousness, a day to renew our covenants by partaking of the emblems of his great sacrifice.*

*From the time of Adam man had looked forward to this all-important-event when the Son of Man would make the supreme sacrifice. These people offered up their burnt offerings as a similitude of this forth-coming sacrifice. Since his coming, the obligation has been placed upon us to remember him and his sacrifice in partaking of the Sacrament. In this, the Dispensation of the Fulness of Times, we, too, have had the law of the Sabbath reiterated to us:*

*"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." (D&C 59:12.)*



TODAY'S FAMILY  
FLORENCE B. PINNOCH, EDITOR

# YOU CAN

Twenty million housewives can't be wrong. It is estimated that this many women can food at home. Why do they do it? They do it for many reasons—some because they save an average of 10c or more on every filled quart jar, others so there won't be waste in their orchards and gardens, some for the satisfaction they derive from looking at row after row of sparkling, colorful jars on a storage shelf, others because their husbands expect it, but most of all women can because of the satisfaction that comes from having on hand the year round jars of good nourishing food for their families.

Our grandmothers stood over hot, steaming kettles of boiling fruit. They cooked and stirred and in the process lost most of the nutriments and considered themselves lucky if they didn't lose many bottles of food from spoilage. Today, success in canning comes easy and is assured to women who use up-to-date canning methods and who work carefully, following directions meticulously. Failures and disappointments are usually caused by incomplete sealing and under processing. There are two standard methods of canning, and each one has its place. It is easy to destroy yeasts and molds by boiling, but some types of bacteria resist boiling for many hours. It is a good rule to use a boiling water bath canner for processing fruits and tomatoes *but always* use a steam pressure canner for processing corn, beans, and all other low acid foods. Don't waste your time or your families' lives by taking short cuts in canning. If a neighbor tells you she always cans in her oven and has never had an accident, remember that this way of canning is unreliable because the food may spoil, and dangerous because the jars may explode in the oven. Don't take the chance, obtain a new up-to-date book on canning and follow carefully the directions. (Booklets may be obtained at low price from the jar





# CAN AND SAVE

canning companies.)

Always use fresh, sound produce just at the right stage for canning. If you ride out into the country and become over-zealous in your buying, spread the produce out and keep it well ventilated in a cool place until you are ready to preserve it. I have found that too many bushels of fruit at one time dumped on a housewife isn't wise. She becomes careless in her work, and ten or twelve hours of washing, peeling, and processing fruit results in tired-looking jars of canned fruit, a wornout wife, cross children, and a very sticky kitchen floor. Judgment at canning time is essential.

If you happen to be that person cooking just for two people, don't try to fill all those empty jars you accumulated while raising your family, but don't stop canning altogether. Give your excess empty jars to your married children, so they may fill them full of goodness for their children; then can just those foods your husband and you like best. Maybe Sunday night supper isn't complete without chilled canned peaches and toasted cheese sandwiches or breakfast has an added zest if apricot nectar finds its place on the table in tall cool glasses or entertaining calls for cherry jam with walnut halves and juicy watermelon pickles or chili sauce finds itself in meat loaves, chili con carne, salad dressing, and omelets; then canning becomes an enjoyable necessity.

You can can and save dollars. Budgets may be cut with a day or two spent in making some specialties that are expensive when bought already canned from a grocery shelf. Fruit cocktail not only tastes delicious and looks appetizing in its shiny glass jars, but it is inexpensive and easily prepared. It too will add glamor to winter meals as an appetizer, in salads, and in desserts. Maraschino cherries are no trick at all to make, and jars of green tomato mincemeat make

good eating come November and holiday time. Have you ever opened a can of soup and thought, "I'll need two or three cans this size for my family?" Why not fill quart jars with tomato and vegetable soup and always have enough ready at a moment's notice? Tomatoes are usually plentiful and so easy to can, but this year consider adding to your "repertoire" and to the enjoyment of your family by making tomato paste and tomato puree. These two tomato products are used to such an extent today in pizzas, spaghetti, casseroles, etc., that the possibilities are endless. For everyday, plain canning follow the newest canning book, but right now let's talk over a few very special canning recipes.

## *Fruit Cocktail*

Dice equal amounts of fresh firm peaches and pears the same size, add an equal amount of diced pineapple with its juice, and the same amount of seedless grapes. Make a light syrup using the proportions of 2 cups of sugar to 1 quart of water. Simmer the fruit in the syrup until heated through; add sliced maraschino cherries for color. Pack hot into hot pint jars. Cover with the hot syrup. Process 20 minutes in a boiling water bath.

## *Maraschino Cherries*

- 15 cups light firm cherries
- 3 teaspoons alum
- 6 tablespoons salt
- 11 cups sugar
- 3 ounces food coloring
- 1½ teaspoons almond extract

Wash and pit the cherries, drain, then measure the cherries. Save the juice. Dissolve the alum and salt in

12 cups of cold water. Add the cherries. Let stand about 6 hours. Weight down the cherries so they will not float. Drain and rinse the cherries well. Measure the juice you have saved from the cherries and add to it water to make 4 cups. Add sugar and cook until sugar dissolves, then add the cherries. Boil 2 minutes. Remove from the heat. Add the extract and the red coloring. Let stand for 24 hours in a cool place. Boil for 2 minutes. Pour boiling hot into hot jars; seal at once.

#### *Apricot Nectar*

Wash, drain, pit, and measure ripe apricots. Add 1½ cups boiling water to each quart of fruit. Cook until fruit is soft. Press through sieve. Add sugar to taste and 1 tablespoon lemon juice to each quart of juice. Add more water if desired and reheat until sugar dissolves. Pour boiling hot into hot jars. Process 15 minutes in the boiling water bath.

Cranberry juice makes such a delicious and attractive cocktail, and it is so easy to prepare. It also adds color and body to the punches at the holiday time.

#### *Cranberry Juice*

Choose ripe, red cranberries and wash them well. Boil equal measure of berries and water together until the berries burst. Sieve, then strain the juice through cheesecloth. Add sugar to taste. Bring to a boil and boil for one minute. Pour hot into hot jars and seal at once.

Use your imagination when canning pears. Try using pineapple juice in place of water for making the syrup, or add a couple of sticks of cinnamon and a few drops of red food coloring to each quart of syrup, or cook peel of orange with each quart of syrup. Green coloring and a drop of oil of peppermint in the syrup will make a good salad pear.

#### *Pickled Onions*

2 quarts (3 pounds) pickling onions  
1 cup salt  
3 pints water  
1 quart vinegar (white)  
1½ cups sugar  
4 tablespoons pickling spices  
1 tablespoon horseradish  
Bay leaf and small red peppers

Scald the onions 2 minutes in boiling water. Dip in cold water. Drain and peel. Sprinkle with the salt and add the water. Let stand overnight. Drain and rinse. Add sugar, spice, and horseradish to the vinegar. Simmer 10 minutes, add onions and bring to the boil and pack into hot jars. Add a small piece of red pepper and bay leaf to each bottle and seal at once.

#### *Watermelon Rind Pickle*

Cut rind into 5-inch pieces and drop them into the boiling water and boil for 5 minutes. Drain, cool, and cut off all pink part and the green skin. Then cut the rind into desired sized pieces.

1 gallon prepared rind  
1 cup salt  
10 cups sugar  
8 cups vinegar  
2 tablespoons allspice  
2 tablespoons cloves  
4 full sticks cinnamon  
piece of ginger

Dissolve the salt in about 2 quarts of cold water. Pour over the rind so as to cover, let stand 6 hours. Drain, rinse, and cover the rind with clear water. Boil until just tender. Drain. Mix together 5 cups sugar, 2 cups vinegar, spices to 8 cups of water—boil 5 minutes. Add rind, simmer about half an hour. Let stand overnight in a cool place. Add remaining sugar and vinegar. Boil until rind is clear. Add boiling water if syrup becomes too thick. Pack, boiling hot into hot jars. Seal at once.

#### *Pepper Relish*

3 cups vinegar  
12 green peppers  
12 red peppers  
12 large onions  
2 cups sugar  
2 tablespoons salt  
1 tablespoon mixed spices

Wash and remove seeds from peppers. Put peppers and onions through food chopper. Cover with boiling water and let stand 5 minutes and drain. Cover again with boiling water and let stand 5 minutes and drain very well. Add sugar, salt, and the spices (tied in bag) to the vinegar. Simmer 10 minutes. Add

drained vegetables. Simmer about 10 minutes and pour boiling hot into hot jars; seal at once.

#### *Tomato Soup*

4 quarts chopped tomatoes  
2 cups chopped celery  
4 onions  
4 carrots  
2 sweet red peppers  
Salt to taste

Wash the vegetables. Chop and measure tomatoes. Remove seeds from peppers. Peel onions and carrots. Simmer tomatoes until soft. Boil other vegetables together until soft. Drain. Press tomatoes through sieve and cook until slightly thickened. Press other vegetables through sieve. Add to tomatoes. Add salt and bring to boil. Pour hot into hot jars. Process pints 20 minutes, quarts 30 minutes at 10 pound pressure.

#### *Tomato Pureé*

Wash and core ripe tomatoes. Cook until soft. Press through fine sieve. Add a little sugar and salt to taste. Cook until thick (be careful not to let it catch on the bottom of the pan). Pour into hot jars. Process 30 minutes in boiling water bath.

#### *Green Tomato Mincemeat*

2 quarts ground, peeled, green tomatoes  
2½ quarts of peeled, ground apples  
6 cups sugar  
2 pounds seedless raisins  
1 pound seeded raisins  
5 teaspoons cinnamon  
1 teaspoon allspice  
1 teaspoon cloves  
1 teaspoon mace  
4 teaspoons salt  
1 cup vinegar  
1 cup water  
½ pound of chopped citron

Add all ingredients together and cook slowly until apples and tomatoes are tender; pour boiling hot into hot jars and seal at once. Note: 2 cups of ground kidney suet may be added to the above recipe. If suet is used, cook mincemeat only until boiling hot. Pack and process pints and quarts 25 minutes at 10 pounds steam pressure.



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## HAVE YOU MET *Moleskin?*

BY EILEEN M. HASSE

If you are easily irritated by feet that hurt or scratches on your furniture you are quite normal. If noises distract you and sometimes, even your own earrings seem too much to bear, don't think you are alone. Most of us have days of extreme sensitivity when even a cat's footstep seems too loud. If you have tried all sorts of remedies for these irritations, I wonder if you have met moleskin.

Moleskin is a velvety fabric that has an adhesive backing. It can be purchased in small packets or in large rolls from your drug counter. Moleskin is for people who value their comfort and sense of well-being. It has many uses and solves many problems.

Moleskin is made under different brand names primarily for the care of the feet. By cutting a little doughnut-shaped pad you can apply it to your foot to take the pressure off a corn or callous or bunion. It can also be used at the back of the heels of shoes that have a tendency to slip or under eyelets that seem to irritate the foot. But its use just begins at the feet.

This adhesive padding can be used to make eyeglasses more comfortable and keep them from slipping down when you are working on sewing or books. It can be cut into tiny circles to adhere to the clamps on your earrings making them more comfortable to wear. Little girl's barrettes will not slide out of their silky hair if moleskin is applied to the underside of the top of the barrette. Hats that have a way of slipping and sliding will cling if a few narrow strips of moleskin are applied to the inside of the hat over the slippery band.

A before blister or after blister

treatment, moleskin will cushion the blister once it is there. If it is applied to the hands where the blister is apt to form from hard work, it will take the wear instead of your skin. If moleskin is applied to the handle of your hoe or other tools, it will cushion it just enough to make your job more pleasant.

Everyone hates unsightly scratches. Applying moleskin to the bottom of vases and lamps will prevent scratches on your furniture. Use it on the bottom of trophies, book ends, and clocks to protect the furniture. Even your recipe box will be easier

### SMALL MIRACLES

BY ETHEL JACOBSON

A drop of dew, a blade of sod—  
All small miracles of God  
Are ours to view with wondering eyes,

To come to know, to learn to prize:  
The floweret of Queen Anne's lace,  
The beetle's ruby carapace,  
The silken web the spider weaves,  
The silver trail the horned snail leaves,  
The bee's striped velvet, gold and brown,  
The seed blown far on thistledown—  
Earth holds no vaster mysteries  
Than in the very least of these.

on your cabinets if you apply a couple of strips of moleskin to the bottom.

Ordinary bricks make good book ends, paperweights, and doorstops if they have one or more sides covered with moleskin to protect the floors and table tops. Metal wastebaskets will never leave a tell-tale rust mark or scratch on your kitchen tile if moleskin protects the bottom edge of the basket.

If you sew you will appreciate a ring of moleskin around the middle of your sewing machine head to accept pins and needles. It makes a handy pin cushion. Toaster legs will never mar your formica table top if you apply moleskin.

But it doesn't end with scratch prevention. This soft, adhesive fabric is in its way a nerve tonic. Your house can be a quiet house even if there are several children. Toys can

be padded with moleskin to make them less offensive as noise makers as well as preventing scratched woodwork. Doors that slam can be hushed with bits of moleskin to cushion the noise. Even the telephone can be quieted by padding the cradle with moleskin. Some furniture is made without casters. Moleskin will soften the bottom on these heavy pieces so they don't cut into the rug—also makes it quiet to move when cleaning.

If your broom has a hard edge that strikes the woodwork try padding it with moleskin to cut down on marks and noise. Your silverware will stay new longer if you have a padded drawer for it. Moleskin on the bottom will protect the silver and make quiet work of putting the silver away. A jewelry box or hosiery box is much safer for your precious things if it is lined with moleskin.

Appliances that tend to creep away from the vibrations while they are being used will stay in place with moleskin applied either to the table top or the bottom of the appliance. Portable sewing machines, typewriters, and food mixers will run more quietly if padded on the bottom with this soft adhesive material. It takes up the shock and deadens noise of any mechanical operation.

Children often bruise themselves. This soft padding will adhere in hard-to-bandage places, cushioning the injury until it heals. Nearly everyone has one foot slightly larger than the other. Moleskin will pad the shoe that seems a little larger, making it fit snugly as the other.

My little girl had trouble with her plastic boots chafing her legs. The cold air made the plastic brittle, and the boots literally beat against her legs when she walked. A small square of moleskin at the inside of each boot remedied the situation.

In running my fourteen-room house here on our farm, with the four children running in and out and a constant flow of pets, toys, and friends, I appreciate moleskin. I am surprised when I find friends that put up with rattles and bangs and discomforts. All I do is reach for the moleskin, and it solves most of my comfort problems. I hope others will find it as helpful as I have.

## Celestial Family Organization

(Continued from page 581)

the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from the unlawful connections and desires? Or what Saint who has any degree of faith in the power of the resurrection and of eternal life, can be contented to throw himself away by matrimonial connection with sectarians or other worldlings who are so blind that they can never secure an eternal union by the authority of the Holy Priesthood which has power to bind that which shall be bound in heaven? By such a union, or by corrupt, unlawful, and unvirtuous connections and indulgences they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world and the traditions of men.

O my friends—my brethren and sisters, and especially the younger class of our community! I beseech you in the fear and love of God and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked counsel of the Spirit of God in humble prayer before him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself and companion and your children in the great family circle of the celestial organization.

I say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children and educating them in the truth that their traditions and early impressions may be correct. No parent who continues to neglect this after they themselves have come to

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the knowledge of the truth, can be saved in the celestial kingdom.

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; and this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world. Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not

counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation which is prepared for the Saints of the Most High. Thus are all judged according to the deeds done in the body; and that which they sow they shall also reap. If they choose in this world to follow the wicked lusts and pleasures of the moment by unlawful connections; or if they choose to be united after the manner of this world by being joined with a companion who is not worthy of an eternal covenant and of the "seal of the living God," why then, the consequence is,

that they enjoy the things of this world and the pleasures and passions thereof; but death closes the scene and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently they must remain unassociated in family capacity, and therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory. There will be weeping, wailing, and gnashing of teeth indeed; for who can endure eternal disappointment? Who can endure to be forever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie? For none of our relationships will be recognized by the authorities in this world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God.

Well did the Lord promise by the mouth of the Prophet Malachi that he would send Elijah the Prophet before the coming of the great and dreadful day of the Lord; and that he (Elijah) should turn, seal, or bind the hearts of the fathers to the children and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse. And if you will receive it, Elijah the Prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that others might go forth in his Spirit, power and priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand. But the keys are on the earth and shall not be taken from it till the sealing is accomplished. Therefore, O ye Saints of the Most High! Build the Temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fulness of mine ordinances pertaining to the Holy Priesthood and preparation, by which the living and the dead may be redeemed and associated in the exalted principles of eternal life and joy. Amen.

## *"... with one step ..."*

RICHARD L. EVANS



Last week we cited a proverb which said: "The journey of a thousand miles begins with one step."<sup>1</sup> Today we should like to pursue the subject further. It applies to every side of life, to every decision, to our whole course of conduct and commitment: to our choice of a profession or pursuit, to our choice in the making of a marriage, to standards, to actions, to every thought, to every habit, to every attitude and utterance. "The journey of a thousand miles begins with one step."<sup>1</sup> This emphasizes the constant need for thoughtfulness in all things, for a respectful, prayerful approach to all problems. It emphasizes also that there is no wisdom, no safety, no assurance in any hasty or stubborn, or shortsighted decision. Regardless of some tendency to ignore or explain away timeless standards, eternal truths, we live always with causes and consequences, and no amount of rationalizing will ever set them aside. And all the experience of the past, and all the happiness and heartache of people living in the present would suggest a firm and fixed determination to go not one step on any wrong road. All this the proverb cited suggests, all this and much more. And as to what should *not* be done, to youth and to all others, it simply suggests—"don't do it"—don't even entertain the idea. To have the courage and conviction to say "no" is a great source of safety. Life is always before us; the commandments are always in force; decisions are always important; causes always lead to consequences. And we ought simply to decide what we should and shouldn't do, where we should and shouldn't go, and keep our feet firmly fixed, and not flirt with the questionable or shady or unwholesome side of any situation. Every step indicates a direction, and one step suggests a second, unless there is some change, some reconsideration, some real repentance. The safest course is not to need it. The next best is, that when we need it, not to postpone repentance. For realizing the highest happiness, the peace and progress that God, that a loving Father, can give, we must remember that "The journey of a thousand" years—indeed, the journey of all eternity—"begins with one step."<sup>1</sup> And thoughtfully, respectfully, prayerfully we should approach all problems, all choices, all decisions.

<sup>1</sup>Lao-tse, *The Simple Way*, No. 64.

<sup>2</sup>"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 11, 1961. Copyright 1961.



## Censoring the Joseph Smith Story

(Continued from page 579)

six months had elapsed, he was worse than ever, swearing, drinking, and comporting himself with his accustomed villenous. But this did not frighten away his celestial visitors."<sup>17</sup>

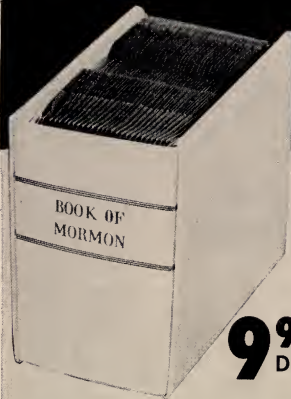
Though frankly hostile, C. F. Ward's *Mormonism Exposed* is no more inaccurate than the others: "In the spring of the year 1820 (at this time, be it remembered Smith was a lad of 15 years of age) an angel appeared to him (so he alleges) and forbade him to join himself to any church or sect, that they were all wrong. I leave it to you to reflect upon the tremendous improbability of this yarn from the beginning."<sup>18</sup> But did he ever allege that? And though Thomas Gregg in his anti-Mormon "classic" promises to include "the more important portions" of "Joseph Smith's statement," he omits the part of the first vision which Smith puts in italics—obviously one of the less important portions.<sup>19</sup>

"This is the fabricated story published to the world by this impostor." M. W. Montgomery declares in 1890: "Smith claimed that the Lord visited him in a vision at frequent intervals and told him that the golden plates contained the fulness of the Gospel dispensation."<sup>20</sup> A fabricated story indeed!

The twentieth century was ushered in by T. W. Young's remarkable work, which tells us that when Joseph Smith was fifteen years old no church would receive him as a member, since he "pretended to have revelations and visions, and to have received visits from John the Baptist, and the apostles Peter, James, and John. It is hardly to be expected that any sensible church would receive such a disreputable character. His pretended revelations made him the butt of the community. . . . He finally left home to escape ridicule." Four years later, according to this high authority, Smith returned to Palmyra and was visited there by Moroni.<sup>21</sup>

In a work published in Utah, and therefore recommended as highly authentic, Josiah Gibbs in 1909 announced that "Mormon chronology begins in 1823," and proceeds to tell

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of Joseph Smith and the founding of the Church with *no mention whatever* of the first vision, though he has a great deal to say about the nature of God as set forth in the King Follett Discourse.<sup>42</sup>

In 1911 two writers played an identical trick with the first vision story. G. Townsend told Joseph Smith's version down to "... standing above me in the air," and continued as follows: "One of them spoke to me. . . . When I came to

myself I found myself lying on my back looking up into heaven. Three years later he had two similar experiences."<sup>43</sup> And D.H.C. Bartlett uses the useful little dots to the same effect: "Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. . . . When I came to myself again, I found myself lying on my back, looking up into heaven."<sup>44</sup> Is it pure coincidence that the dot technique should be

thus twice employed in a single year? Anti-Mormon writings have a way of following a changing pattern through the years.

The Reverend J. Q. Adams published an influential little anti-Mormon book in 1916. In it he tells of the revivals, which took place according to him in 1821: "At this time, Joe gave himself up to prayer, so he said, for many days 'agonizing' to know the truth. [Shades of Mrs. Dickinson! Did he really say 'agonizing'?] Suddenly his chamber was illuminated and an angel appeared and told him there was no true church on earth. It is easy to prophesy now. The angel assured him that his prayers were heard, and 'he was dearly beloved of the Lord, and should be commissioned a prophet after the order of Melchizedek, organizing a church of faithful persons in that line to receive the Lord in the Millennium.' In a second visit he was further told 'that the truth should spring out of the earth;' and then, or at a later time, that the earth was the hill Comorah [sic], near his home."<sup>45</sup> Mr. Adams lifts from Mrs. Dickinson as freely as Mrs. Brodie later does from him ("It was easy to prophesy now"), and yet he insists that this mishmash "briefly sums up a long story as told by Joe and later Mormon authorities." And then the Rev. Adams makes a significant comment: "A decent reverence for the Holy God ought to forbid the repetition of these stories, such as, for example, that the Father appeared in human form and introduced his Son Jesus Christ to Joseph Smith. But reverence has never been a Mormon characteristic."<sup>46</sup> This is an enlightening statement of policy: Decent, reverent people should on principle *never mention* the story of the first vision.

This is bad enough, but what shall we say of a master's thesis written in 1929 on Joseph Smith and his work, which can report: "After a series of visions in which two angels appear and converse with him, a being 'surrounded with a light like that of day . . . ' materialized. Smith was directed by this apparition whom he afterwards says is Mormon, to a stone box of 'golden plates'?"<sup>47</sup>

For artful dodging, the doctor's dissertation of George Arbaugh surpasses the mere master's thesis of

## "A Word to Fathers" - and about Them

RICHARD L. EVANS



We should like today to approach a subject with less perhaps of sentiment and more perhaps of substance than is sometimes so, although it is neither always possible nor desirable so to separate.

And perhaps we best could pursue the subject by citing some sentences from some who have honored their fathers by honoring the obligations and opportunities of life: "Looking back," Roger W. Babson said of his father, "... I cannot help thinking how utterly wasteful of advice children are. . . . We usually are either too busy or too proud to ask for [it]. . . . Surely this is a great mistake. . . . But today it is too late. His spirit has fled. No wealth nor power can call it back. . . . Those of you . . . who have parents . . . talk things over with them more than you do. . . . Someone else can take your place in almost every other job excepting in the job of being a faithful son or daughter. One word to fathers: Don't wait too long before taking your children into your confidence. Don't figure that you'll know . . . [there] will be time enough. . . . This very night . . . open to them your heart. . . . Our families do not want us to leave them with a bigger business. They want more of us. . . . We have only a few years here at most. Let us use them sensibly and quit chasing one another like squirrels in a cage. . . . No other person in the whole wide world can take our place in the . . . home. . . ."<sup>48</sup> Thomas Carlyle said this of his father in thoughts perhaps that each of us would wish to say: "Nothing that he undertook to do but he did it faithfully and like a true man. I shall look on the houses he built with a certain proud interest. They stand firm and sound. . . . I owe him much more than existence, I owe him a noble inspiring example. . . . His death was unexpected? Not so; every morning and every evening, for perhaps sixty years, he had prayed to the Great Father in words which I shall now no more hear him impressively pronounce, 'Prepare us for these solemn events, death, judgment, and eternity.' He would pray also, 'Forsake us not now when we are old and our heads grown gray.' God did not forsake him. . . . Let me not mourn for my father, let me do worthily of him. . . . Let me . . . walk as blamelessly through this . . . world, if God so will, to rejoin him at last. . . . God give me to live to my father's honor, and to His. And . . . in the world of realities may the Great Father again bring us together in perfect holiness and perfect love!"<sup>49</sup>

<sup>42</sup>To Nathaniel Babson by Roger W. Babson.

<sup>43</sup>Thomas Carlyle, *Reminiscences*, James Carlyle.

<sup>44</sup>"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 18, 1961. Copyright 1961.

Miss Pancoast by as much as the glory of the doctorate surpasses that of the Magister Artium. Here we have a Ph.D. thesis from the University of Chicago, reprinted as late as 1950, devoted *entirely*, as the title proclaims, to the subject of *Revelation in Mormonism*, and the first vision is only mentioned in one sentence, where it is diligently buried:

"How different was the official account worked out at Nauvoo, containing artificial visions and pious platitudes and generous Scripture quotations! Riley amazingly assumed the historicity of the official story. Meyer recognized that the vision in which the Father and Son appear is borrowed from the transfiguration of Christ, but he mistakenly supposed that Riley's interpretation was, in general, sound."<sup>48</sup>

And that, if you please, is the only mention in Arbaugh's whole book on Mormon revelation of the first vision, the most important revelation of all. If Riley's position is so "amazing," and if a scholar of Eduard Meyer's eminence accepts it, why doesn't Arbaugh tell us just what is wrong with it? That should be the proper business of his thesis, and yet he will not even touch it. Nor will he consider Meyer's very good reasons for accepting 1820 as the date for the first vision, whatever might have happened. For Eduard Meyer, who knew perhaps more about the history of religions than any other man of our century, was convinced that the first vision furnished a reliable key to Joseph Smith's career: without the first vision nothing Smith does makes sense, with it, everything he does makes very good sense.<sup>49</sup>

In 1957 Arbaugh returned to the fray with an impartial little book called *Gods, Sex, and Saints, the Mormon Story*, in which he has this to say of the first vision: "In 1820, according to divine plan, two gods, the Father (Adam) and Jesus, appeared to Joseph Smith near his home in New York. They revealed to him the Nephite scriptures which in time were restored to him by Moroni."<sup>50</sup> The gratuitous touches about Adam and the Nephite scriptures are Mr. Arbaugh's own invention; he cannot simply repeat the story without disfiguring it with gross inaccuracies. Why is that?

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Does he suspect that the original story makes very good sense, so that the ordinary reader cannot be trusted with it? Arbaugh's irresponsibility is apparent in the opening blast of his new book: "About 1830, in the state of New York, a new sect was founded by Joseph Smith. . . .<sup>51</sup> About 1830? Can't he do better than guess the year?

In its original form, the present study was burdened by quotations from more than fifty important anti-Mormon writings, all of which were guilty of deliberately disfiguring the first vision story. To save space this monotonous catalog has been cut in half, so that we have presented above only twenty-five of the list, and herewith consign to the decent obscurity of a footnote the other sources, which the reader may consult at his leisure.<sup>52</sup> All of them will be found busily censoring Joseph Smith's story by calculated distortion and omission, and invariably by deleting the all-important words which identify the heavenly visitors. The writers from whose works we have just quoted are by no means obscure or minor figures in the field; in fact, we know of no really important anti-Mormon writer who is not mentioned in this article—if we have overlooked some (which is quite possible), the fact still remains that the above twenty-five include the really big names in anti-Mormon literature, i.e., it is a genuinely representative list. All of these writers were acquainted with the official history of the first vision, and most of them explicitly assert that they are simply reporting that history; yet not one of them mentions the key episode of the story as the Mormons told it, the words underlined in the original, so that nobody could possibly miss them, the words that identify the Father and the Son.

There are indeed anti-Mormon books that report the crucial part of Joseph Smith's story, but they are the exception that proves the rule. A *Government Handbook of Religious Denominations* in the United States for the year 1844 actually printed Joseph Smith's own story *without comment*,<sup>53</sup> but the reader will search many a day without finding another book that can pass such a test for honesty. At least this writer has still to discover one. In

1861 the *Edinburgh Review* broke down and quoted the key lines from Joseph Smith's story: "Scarcely had he uttered this prayer, when his tongue, he says, became paralyzed and he fell into a state of profound depression [He says?]. . . . One of them, calling him by name said, pointing to his companion—'This is my well-beloved Son: hearken to him.'" At last the all-important words are out (though inaccurately reported), but their effect must be instantly expunged by the acid of editorial comment: "This alleged vision is an excellent sample of the poverty of invention and impudent audacity by which all the visions or revelations of the prophet were characterized."<sup>54</sup> If it is such an excellent example, why don't anti-Mormon writers welcome it instead of avoiding it? Because there is nothing they can say to disprove it, though some of them try hard, as when Mrs. Brodie, after quoting Joseph Smith's story at length, hastens to add: "Lesser visions than this were common in the folklore of the area" (so what? we dare say people even had dreams), and follows this up with a typical insinuation: "Oddly enough, however, the Palmyra newspapers, which in later years gave him plenty of publicity, took no notice of Joseph's vision either at the time it was supposed to have occurred or at any other time."<sup>55</sup> We are to understand that there is something very odd about that newspaper silence, something very suspicious. Only Mrs. Brodie has overplayed her hand, for it is she who tells us that "in later years" when the newspapers "gave him plenty of publicity" and when they *certainly knew all about the first vision they still did not mention it*—". . . either at the time it was supposed to have happened or at any other time." Thus her argument of silence is worthless as proving ignorance on the part of the newspapers, for they preserved the same silence at a time when they definitely knew Joseph Smith's story.

Stimulated by the reading of this article in manuscript, Dr. Milton Backman of BYU recently undertook a search through all available histories of the United States and of religion in America, and discovered that all writers who mention the first vision *without a single exception*

have distorted Joseph Smith's account, even while they profess to be following it. It would be hard to match such thorough and wholesale abuse of a document in the whole history of historiography.

(To be continued)

#### FOOTNOTES

- <sup>51</sup>J. Turner, *op. cit.*, p. 14.
- <sup>52</sup>Editorial, "Mormonism; or, New Mohammedanism in England and America," in *Dublin University Magazine*, March 1843, p. 285.
- <sup>53</sup>*American Whig Review*, June 1851, p. 557.
- <sup>54</sup>Lt. J. W. Gunnison, *The Mormons or Latter-day Saints* (Philadelphia: J. B. Lipincott & Co., 1856), pp. 26, 91.
- <sup>55</sup>W. J. Conybeare, in *The Edinburgh Review*, April 1854, p. 162; see also *ibid.*, 1863, p. 7.
- <sup>56</sup>John Reynolds, *My Own Times, embracing also, the History of My Life* (Illinois, 1855), p. 565.
- <sup>57</sup>John Hyde, Jr., *Mormonism, Its Leaders and Designs* (N.Y.: W. P. Pettridge, 1857) pp. 199, 240.
- <sup>58</sup>Theod. Olshausen, *Geschichte der Mormonen* (Göttingen: Vandenhoeck u. Ruprecht, 1856), p. 11.
- <sup>59</sup>J.S.C. Radius, *Historical Account of Every Sect of the Christian Religion*, 2nd Ed. (London: T. Blower, 1864), p. 112.
- <sup>60</sup>Pomeroy Tucker, *Origin, Rise, and Progress of Mormonism* (N.Y.: D. Appleton & Co., 1867), p. 28.
- <sup>61</sup>J. Abbott, *History of Ohio* (1875), p. 698.
- <sup>62</sup>E. E. Dickinson, *New Light on Mormonism*, Intd. by Thurlow Weed (N.Y.: Funk & Wagnalls, 1885), pp. 32f.
- <sup>63</sup>R. W. Beers, *The Mormon Puzzle and How to Solve It*. (N.Y., Chicago, London: Funk & Wagnalls, 1887), p. 28.
- <sup>64</sup>Rev. Waldo Messers, *The Road to Heaven* (Philadelphia: Globe Bible Pub. Co., 1888), p. 584.
- <sup>65</sup>C. Fenwick Ward, *Mormonism Exposed: 'The Founder of Mormonism an Infamous Impostor'*, (Manchester: Wm. Kemp, 1897).
- <sup>66</sup>Thos. Gregg, *The Prophet of Palmyra* (N.Y.: J. B. Alden, 1890), p. 12.
- <sup>67</sup>M. W. Montgomery, *The Mormon Delusion* (1890), p. 17.
- <sup>68</sup>Rev. T. W. Young, *Mormonism: Its Origin Doctrines and Dangers* (Ann Arbor: Goe. Wahr, 1900), p. 12.
- <sup>69</sup>Josiah F. Gibbs, *Lights and Shadows of Mormonism* (Salt Lake Tribune Pub. Co., 1909), p. 167.
- <sup>70</sup>Geo. Townsend, *The Conversion of Mormonism* (Hartford: Church Mission Pub. Co., 1911), p. 8.
- <sup>71</sup>Rev. D.H.C. Bartlett, *The Mormons, or Latter-day Saints, Whence Came They?* (Liverpool: J. A. Thompson & Co., 1911) p. 6.
- <sup>72</sup>J. Q. Adams, *The Birth of Mormonism* (Boston: The Gorham Press, 1916), p. 19.
- <sup>73</sup>*Ibid.*, p. 20. C. Sheridan Jones, *The Truth about the Mormons. Secrets of Salt Lake City* (London: Wm. Rider, 1920.).
- <sup>74</sup>Eva L. Pancoast, *Mormons at Kirtland*

(M.A. Thesis, Western Reserve Univ., May 1, 1929), p. 4.

\*Geo. B. Arbaugh, *Revelation in Mormonism* (U. of Chicago Press, 1932, reprinted 1952), pp. 34f.

\*E. Meyer, *op. cit.*, pp. 28-33, 47, 16f.

\*G. B. Arbaugh, *Gods, Sex, and Saints. The Mormon Story* (Rock Island, Ill.: Augustana Press, 1957), p. 24.

\**Ibid.*, p. 9.

\*We give them in chronological order: Rupp's *Religious Denominations*, 1844, cited by C. F. Potter, *The Story of Religion as told in the Lives of Its Leaders* (N.Y.: Simon & Schuster, 1929), p. 528; E. Hickman, *Mormonism Sifted* (London: Jarrold & Sons, 1850), p. 3; *Tracts on Mormonism*, No. 2 (London, 1850) Historian's Office 089, Vol. 3, No. 807, p. 5; Emerson Davis, D.D., *The Half Century* (Boston: Tappan & Whittemore, 1851), p. 394; *Census of Great Britain 1851*, Religious Worship, 1853, p. civ; Samuel M. Smucker, *The Religious, Social, and Political History of the Mormons, or Latter-day Saints, from Their Origin to the Present Time* (London, 1851), p. 20, and in many subsequent editions; *The National Magazine*, Vol. VI, No. 6 (June 1854), p. 452; Rev. Emilius Ciers, *Iringism and Mormonism Tested by Scripture* (London: J. Nisbet & Co., 1854), p. 52; B. G. Ferris, *Utah and the Mormons, The History, Government, Doctrines, Customs, and Prospects of the Latter-day Saints* (N.Y.: Harper & Bros., 1856), p. 57; *Is Mormonism True or Not?* (London 1855), p. 11. (Historian's Off., 089.1 #7390); *The Lamps of the Temple* (London, 1856), pp. 479, 490ff.; S. M. Smucker, *Religious and Political History of the Mormons* (N.Y. and Auburn, 1856), pp. 20, 32; John Timbs, *English Eccentrics and Eccentricities* (London: R. Bentley, 1866), p. 228; N. W. Green, *Mormonism: Its Rise, Progress, and Present Condition* (Hartford: Behnap & Bliss, 1870), p. 412; J. H. Beadle, *Life in Utah; or, the Mysteries and Crimes of Mormonism; the History of Mormonism*, (Toronto: H. H. Hovey & Co., 1873), p. 23; W. Lang, *History of Seneca County* (Springfield, O.: Transcript Printing Co., 1880), p. 649; Geo. Wotherspoon, *Mormonism: or The Faith of the Latter-day Saints: Its History and Moral* (London: The Sunday Lecture Society, 1886); Thos. E. Hill, *Hill's Album of Biography and Art* (Chicago: Hill Standard Book Co., 1888), pp. 32f; *Knowledge, A Weekly Magazine* (N.Y.: John B. Alden) Vol. I, No. 9, August 2, 1890, p. 176; O. F. Berry, *The Mormon Settlement in Illinois, in Transactions of the Illinois State Historical Society*, 1906, No. 7, p. 88; J. D. McMillan, D.D., "An Outline of Mormon History," in *The Gospel of the Kingdom*, Vol. V, No. 8 (Aug. 1913), p. 113; Harry M. Beardsley, *Joseph Smith and His Modern Empire* (Boston: N.Y.: Houghton Mifflin Co., 1931), p. 83f; "Marrying Mormons. The Strange Case of American Polygamy," in *M.D. Magazine* III (June 1959), pp. 111-5.

\*L.D. Rupp (Ed.), *Religious Denominations in the United States* (Philadelphia, 1844), pp. 404ff.

\**Edinburgh Review*, October 1861, p. 202.

\*F. M. Brodie, *op. cit.*, pp. 22f.

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(Continued from page 573)

## I WOULD BE WORTHY

I thank thee, Lord, that thou hast called me "son,"  
And fired my soul with the astounding thought  
That there is something of thee in me.  
Impel me to be worthy.

I am grateful for a covenant birth;  
For noble parents and an ancestry who beckon me  
To heights beyond my grasp, but still attainable  
If with stamina and effort I cultivate their seed—  
And prove that I am worthy.

I am grateful for a companion on this Eternal Quest,  
Whose roots and birth and vision match my own;  
Whose never-failing faith and loyalty have furnished light in darkness,  
And re-steeled fortitude. May her faith in me  
Inspire me to be worthy.

I am grateful for the cleansing power of parenthood,  
With its self-denial and sacrifice—prerequisites to filial and parent love;  
For each child entrusted to our care, I humbly thank thee;  
If I would associate with them eternally,  
I know I must be worthy.

I am grateful for the one who was recalled in youth,  
For his love and loyalty and sacrifice.  
May the memory of his clean and manly life keep resolute the hope  
That I may renew companionship with him—and thee;  
For this I would be worthy.

I am grateful for the children of my children.  
And, in anticipation, for others yet to be.  
Keep alive, I pray, within my bosom, a sense of obligation unto them,  
To pass a name unsullied as it came. To become an honored sire,  
O make me worthy!

I am grateful for the lifting power of the gospel of thy Son;  
For the knowledge thou hast given me of its beauty, truth, and worth.  
To attain its promised glory, may I to the end endure,  
And then, forgiven, let charity tip the scales and allow me  
To be considered worthy.

—Hugh B. Brown



## Church Moves

(Continued from page 558)

priests, and the other members of the First Council of the Seventy will be so ordained. Under the direction of the Twelve Apostles, the First Council of the Seventy go to all parts of the world to set in order the affairs of the Church. That means ordaining high priests, setting apart presidents of stakes, high councilmen, setting apart presidents of high priests' quorums, etc., and doing other things necessary for the advancement of the work. The First Presidency and Twelve recently agreed that the First Seven Presidents of the Seventy under appointment by the Twelve, should have power to set in order all things pertaining to their assignment; and this is an official announcement that they are so authorized."

The narration *Laborers in the Vineyard* was presented as a part of the concluding general session of the MIA June conference this afternoon.

**18** Elder Wilford W. Kimball sustained as president of Sugar House (Salt Lake City) Stake, succeeding President A. Hamer Reiser who is on a special assignment in England for the First Presidency. President Kimball's counselors are Elders Veon G. Smith and Lloyd T. Johnson. Released with President Reiser were his counselors, Elders Keith C. Casper and Weldon S. Coleman.

Elder William Bates sustained as president of Manchester (England) Stake, succeeding President Robert G. Larsen. President Bates' counselors are Elders James R. Caddick and Derek John Plumley. Both President Bates and Elder Caddick served as counselors to President Larsen.

*The more deeply we delve into the wondrous wisdom, the marvelous skill, and the astounding variety of its creation, which we cannot do without the aid of learning, the greater grows the wonder and awe we feel for its Creator and the louder the praises we offer Him.—Milton*



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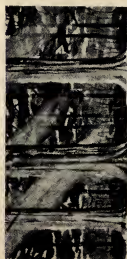
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# THE LAST WORD

When we look into the long avenue of the future, and see the good there is for each one of us to do, we realize, after all, what a beautiful thing it is to work and to live, and to be happy.—Robert Louis Stevenson



Employer, to newly hired steno: "Now I hope you thoroughly understand the importance of punctuation?" Steno: "Oh, yes indeed. I always get to work on time."

Knavery and flattery are blood relations.—Abraham Lincoln

Teacher: "The sentence 'My father had money' is in the past tense. Now, Mary, what tense would it be if you said, 'My father has money?'" Mary: "Pretense."

Knowing is not enough; we must apply.  
Willing is not enough; we must do.

A man who uses a great many words to express his meaning is like a bad marksman who, instead of aiming a single stone at an object, takes up a handful and throws at it in hopes he may hit.—Samuel Johnson



May you live all the days of your life.—Swift

Do you know why we call our language the mother tongue? Because father never gets to use it.

A synonym is the word you use when you can't spell the other one.



Any man who has lived through a housecleaning knows why hurricanes are given feminine names.

Window placard in a New York pet shop:  
Lonely kitten desires position with  
little girl—will do light mousework.

"Etc." is a sign used  
to make believe you  
know more than you do.



August 1961

# Era of Youth

Marion D. Hanks, Editor


Elaine Cannon, Associate Editor

# the time of your life



ANGELA LEE  
HOLLADAY STAKE  
DALE BROWN  
PARLEYS STAKE





"To every thing there is a season,  
and a time to every purpose under  
the heaven:

"A time to be born, and a time to die;  
A time to plant, and a time to pluck  
up that which is planted;  
A time to kill, and a time to heal;  
A time to break down, and a time to  
build up;  
A time to weep and a time to laugh;  
A time to mourn, and a time to dance;  
A time to cast away stones, and a time  
to gather stones together;  
A time to embrace, and a time to re-  
frain from embracing;  
A time to get, and a time to lose;  
A time to keep, and a time to cast  
away;  
A time to rend, and a time to sew;  
A time to keep silence, and a time to  
speak;  
A time to love, and a time to hate;  
A time of war, and a time of peace."  
(Ecclesiastes 3:1-8.)

ELAINE FASSLER  
PARK STAKE

# a time to be young

There is a time to be young and doing the inimitable things of youth – frankly happy pursuits of learning and practicing and growing . . .

- Of making friends;
- Of giving and going to parties;
- Of laughing over little things and crying, too;
- Of evaluating and making decisions;
- Of looking to the future without rushing it;
- Of making the most of the present without delay.

But some people's "timing" is off.

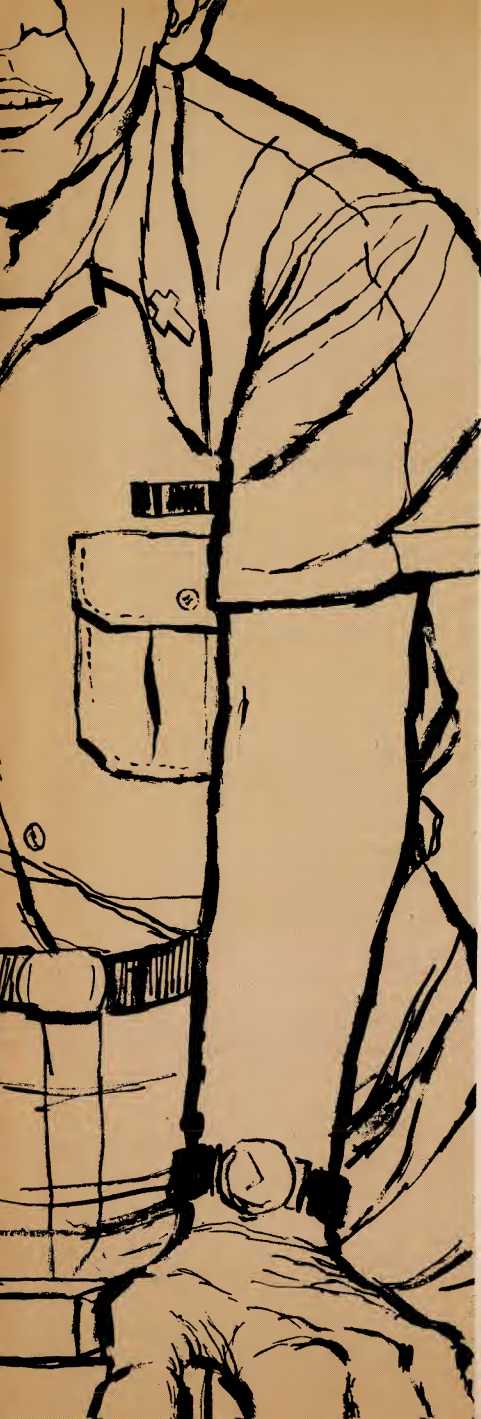
They marry when they're supposed to be having fun and have fun when they're supposed to be married . . . they don't get their Eagle badge until they become Scout masters . . . they learn to cook after they're married . . . and study the scriptures when they arrive in the mission field . . . or they learn to behave properly after they've been embarrassed in a social situation . . . or value gospel principles after they suffered the pangs of repentance . . . or they affect the look of "big ladies" in nylons and lipstick when that special freshness of youth is upon them . . . or they think about being gentlemanly after they've asked for the date . . . or they go through the motions of "being in love" when they should be learning about friendship.

Too much too soon, or too little too late can take the bloom off achievement, personal growth, real love.

With only one chance at life, we'd better check our timing. For though some people say, "better late than never," it is even better than ever to do what needs to be done when it needs to be done!

Elaine Cannon





## In Season

My friend was speaking for the last time on this earth to a congregation of interested Church people, though neither he nor we knew it. It was wartime; he was a chaplain; and a few days later he lay dead on an island an ocean away from home. In that talk he quoted the poet: "Art is long," he said "and life is fleeting." Some who were present remembered that night because it was his last with us. Others of us remember because of that—and because of the impact of his message:

*"Art is long, and life is fleeting"*

One meaning of the message, of course, was that there is much that outlives mortal life, including man himself. Life is eternal, and because this is so, because the individual personality persists and always retains that which has been learned which is of eternal importance, one of the vital purposes of our earth experience is to discover and pursue that which outlasts it. Love endures, and honor and unselfishness and memory; every gain of the heart and mind and spirit continues with us forever.

There was further implication for me in my friend's message that night. Mortal life is fleeting and is vitally important as a proving and preparation period for the endless eternity of which it is part. Every age of man has its special blessings and opportunities and meanings, its pleasures and purposes. Each part of life has its



BY MARION D. HANKS

own abundant harvests, but they are to be gathered in season. They cannot be rushed. Plucked early, the fruit is bitter and unsatisfying to the taste though it may look good and desirable; eaten, it may bring sickness and sorrow.

### *Planting Time and Harvest*

Someone has said:

*"The flowers of all the tomorrows are in the seeds of today."*

A fruitful life requires regular planting, and consistent producing, and the patience to wait. There is a time to be an infant, a time for childhood, for adolescence, and for adulthood. There must be a time for learning, for planning and preparation, for apprenticeship and useful work, for making friendships, and for dating and dancing. There is a time to acquire skill at cooking and sewing and music, a time for marriage and a family. There is a time for learning reverence and prayer, and a time to learn play and wholesome recreation. If the harvests are to be happy, there must be planting and nourishing and nurturing, cultivating and caring, and a suitable growing season and climate. Attempting to rush into what an expert called "half-baked adulthood" is foolish and often tragic. We cannot violate the program of nature; without suitable planting there will be no desirable harvest.

### *"As for Years"*

In 1831 the Church was moving West. A group

recently arrived at Thompson, Ohio, earnestly desiring guidance from the Lord as to how long they would stay there, and what they should do. The answer from the Lord was marvelous, applicable to all men in all times, everywhere. He said,

*"... I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence;*

*"And the hour and the day is not given unto them, wherefore let them act upon this land as for years, and this shall turn unto them for their good."* (D&C 51:16-17.)

The lesson for our times? (All men need to know it): Work where you are as if you would always be there. Live in a rented home as if it were your own, tend the lawn, clean the wallpaper. Notwithstanding the uncertainties of your future—impending military service, perhaps war—study your lessons; guard your moral standards, your character, and reputation; do your work with an eye to returning. Live and work and learn and act where you are "as for years," and you'll always be welcomed back; there will always be harvests to be gathered IN SEASON.

Art is long, and mortal life is fleeting, but eternity is endless, personality persists, and the joy of a bountiful gathering will always be his who takes life a step at a time, learning and living, planning and enjoying, planting and harvesting.

... Cooling off with a splash in the pool are Billie Gay Larson and Linda Booth.



... Whirling with hundreds of others in the MIA Dance Festival are these girls from Kansas City, Missouri.

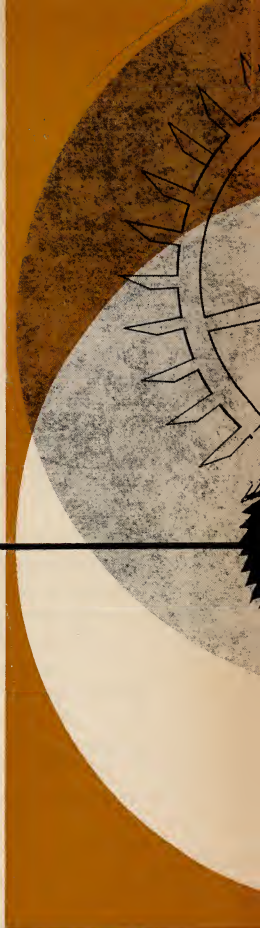


... Pausing in good friendship—sharing thoughts and dreams and goals—are Bob Elton and Norma Freebairn of Tooele, Utah.

... Knitting, which is really incidental to casual talk and good company, at the moment. Brett Reynolds of Salt Lake City chats with Sherie Pardoe at Dallas, Texas, and Mickey Bremer of Ft. Worth, Texas.



... Playing pioneer and appreciating your heritage performing in "Promised Valley."







... Winning prizes and praises at church socials. In this case Bishop Joseph S. Wood honors Bob Brienholt and his bride-to-be, Jane Thody. Geri Flandra and John Ashton at right looking on.



... Studying the scriptures is a happy activity for Rod Linton and Georgia Whittaker and bright business for anyone else too, on a long summer afternoon.



... Preparing and comparing handwork of trousseau items for that temple marriage some distant day are Avis Ardion of Temple City, California, and Wanda Dille of Wendell, Idaho.



... Pitching hay while the sun shines proves profitable to Paul Allen who reaps a sun tan and sound muscle tone for schaal athletics coming up—besides a pay check.







# Face value

BY LARUE LONGDEN

SECOND COUNSELOR, GENERAL PRESIDENCY, YWMA

The mammoth jet taxied down the long, long runway, purred to a stop, and we deplaned again at another international airport. Again we were part of hundreds of people rushing to and fro—hundreds of faces, all kinds, some seeming to say “I’m lonesome,” some, “I’m tired,” “I’m worried,” “I’m afraid.” Some said, “I’m bored!” and a few were plainly saying, “I’m happy.”

It was always the same in every airport, but in each airport there were a few faces we grew to love. Believe it or not, they were the faces of the clocks pointing to the time in different parts of the world! The one which told us what time it was “back home” was the one we loved most dearly because it seemed to help to bring us near to our loved ones.

The hands of the clock are guided by a mechanical device from within which makes it pretty certain that they’re telling the correct story. We humans aren’t exactly mechanical devices. We have the power within us to decide what our face value will be; like the clock, it is still what goes on inside that will really tell on our faces. Between planes in each airport we would talk about the many faces we would see, and we’d think, “Maybe the one that says ‘I’m bored’ isn’t bored at all, or perhaps that girl isn’t as tired as she looks,” but the fact remains, we formed opinions by what we saw on those faces. We took them at their face value.

What is my face value? Yours? What goes into making face value?

What we think, how we act, what we say—our attitudes—determine face value. Right? Many of us can think of someone who talks in a raucous voice, using poor grammar or vulgar lan-

guage to express poor ideas. What’s his face value? Then there is the sweet girl whose judgment isn’t quite as good as it might be, who has painted her eyebrows in shapes undreamed of by our Creator, whose hairdo looks as if she’s just tangled with an eggbeater and gotten the worst of the deal; who is either overdressed or underdressed. You know what we mean. Can she be taken at face value or might we misjudge her? Could she be a sweet, misguided darling who hasn’t discovered that it is smart to dare to be herself and not to try and appear to be someone she isn’t?

We are remembering a fine young boy whose hair could almost be braided. To look at him, his long hair greased and stiff, one wondered whether he was trying to look like a drake, complete with tail! Fortunately, that style has passed. The youth has grown a few years older, and his looks no longer belie the wonderfully clean, intelligent, grand boy he is.

Sometimes our faces say, “I’m bored with you” when we really mean “I’m afraid.” We must build self-confidence, respect for each other. We must be unafraid, and the way to achieve all these is to understand why we are Latter-day Saints and what it means to be a Latter-day Saint. The gospel of Jesus Christ is the way of life. It assures that if we live by its teachings, our mechanism from within will say to the world, “I’m happy,” “I’m not afraid,” “I’m having fun!” “Life is good.”

As we depend upon the face of the clock to get us there on time all through our lives, so we depend on the faces of Latter-day Saint youth to reflect the happy time, the right time of their lives.



# Time to start!

BY DR. ASAHEL D. WOODRUFF

Success is a long journey, not an incident.

What makes a young person great?

He has quality. . . .

He is developing himself spiritually, intellectually, physically, socially, emotionally.

He *wants* to be something great and good.

He can fail at times and still keep his faith in himself and keep trying.

There is a time and a way to get ready for greatness. The time is now, this moment, and each moment as it comes along. As an eternal soul you are well along the way, farther than you may have considered.

The way to a life of real value is simply to start—on your own power, by your own decision—without waiting for someone else or some outside power to do it for you or to you. Greatness does not bloom suddenly, dramatically. It accumulates imperceptibly from fine moments and through daily choices.

Start out now to be really worthwhile. Compete with yourself; compete with your friends, too, for the power it gives to you and to them,

realizing as you strive that in the eyes of God and wise men you will be judged by the use you make of *your* possibilities. Talk with your Heavenly Father, and remember how much he wants you to be great.

Don't settle for less than your best. Want the most; you are entitled to it. Look over your failures and learn from them. Don't quit or keep weeping. Every person hurts inside when he fails, but the one who nourishes the hurt is courting failure. Trade it in on a fresh start toward success. This takes courage and inner control. The first time you do it you will like yourself better. The more you do it, the greater will be the peace inside of you, and the greater your ability to do it; greater, too, your faith in yourself.

Remember who you are, child of God, brother or sister of the Redeemer. You are an heir to a proud spiritual family. Your Father and your Elder Brother want you to make the grade. Get right with yourself, with your eternal family, and with your friends. Greatness is in you. Give it a chance to show.



He was running now; his feet racing over the ground. A growing sense of panic spurred him on. If only it's not too late. It must not be too late. She wouldn't understand; she usually didn't. She probably wouldn't now. It had been the gang. He should never have listened to them. But he didn't think. . . . No use worrying about that now. He had to hurry, try to make up for lost time. A pain was growing in his side. But he had to keep running.

He was away from the shady street now. The sun speared him with penetrating heat. If only it weren't so very hot. He couldn't blame the weather, though. It was the gang. He should never have gone with the gang! The pain in his side belted him.

He panted for breath. He had to slow down for a moment. A tear trickled down his cheek and streamed off with the perspiration. The veins in his neck were swollen, pulsing. The heat made his head reel. It wasn't very far now. Maybe . . . maybe, he could make it. With renewed determination, he hurried again. But his feet seemed weighted. Sometimes in his sleep he dreamed of trying to run, incapable of making his legs hold him up. He felt that way now. His legs felt like yo-yo's wobbling

slowly up and down on a string.

At last, he reached the street. Perhaps he could make it after all. Someone called to him. He pretended not to hear. He must not stop. The familiar gate was before him now. But even with the race almost over, he knew that what he had feared was happening. Gasping for breath, he burst into the house. In the kitchen he stopped, choking for breath, fighting back the tears until he could speak.

"Mama. . . . I'm sorry. . . . The ice cream melted!"

*Time running out . . . a short, short story complete on this page*

BY WILFORD MOIR, JR.

GLADSTONE, OREGON  
YOUTH CONTEST AWARD WINNER





I've quite forgotten  
what I knew.  
I'll try to sneak a  
better view.



I'll lift my talk right from  
this book.  
None will know— unless  
they look!



She's crazy for this boy,  
I know,  
But I'm so tired of my  
old beau.



I need some beads, and  
Mom's not here.  
Oh, well, I'll "borrow"  
hers, they're dear!



That china clock had lots  
of dash  
I didn't mean to let it  
smash.

# Hands off ●

*To a clock "no hands" can be crippling . . .*

*but to people "hands off" is a policy worth*

*practising. Consider these situations*

*for further proof.*

# About Time

*The shadow by my finger cast  
Divides the future from the past.*

*Behind its unreturning line  
The vanished hour, no longer thine;*

*Before it lies the unknown hour,  
In darkness and beyond thy power.*

*One hour alone is in thy hands,  
The NOW on which the shadow stands.*

*On a Sundial at Wellesley*

It is a good safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, speaking a true word, or making a friend.

—John Ruskin

*"You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of possessions. . . . No one can take it from you. It is unstealable. And no one receives either more or less than you receive. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. All depends on that. Your happiness—the elusive prize that you are all clutching for, my friends—depends on that.*

—Arnold Bennett

# Conversation Piece

WINDING UP WONDERFUL . . . can happen to you, just as surely as winding up a clock starts a ticking that consistently marks the passing of time. Seconds become minutes; minutes turn into hours; the hours total a day.

So it is with you. The sum total of all the little things you do along the way throughout the day is YOU.

There is really only one way to wind up wonderful—that's God's way. It's consistently trying to be a little better, live a little fuller, plan more purposefully, act more courageously, pray with more faith. Effort grows into ability; ability strengthens into accomplishment.

By starting where you are, with what you have to work with, and ticking away

at it consistently, you're bound to wind up wonderful.

TIME TELLS . . . Patience isn't a quality usually associated with youth. But consider its value in your life in terms of losing weight, improving attitudes, perking up personality, increasing vocabulary, conquering bad habits, learning a lesson—any kind of lesson, from music to morals. Time does tell, you know!

A MOMENT TO MUSE . . . Think about this, then: Elder Richard L. Evans has reminded us in one of his "Spoken Word" sermonettes, that there are "many exciting people, many talented and able and entertaining people . . . who add interest and usefulness and color to any occasion. But beyond all this, among the greatest blessings of life is to feel safe with someone." Don't you agree?



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